

The Defender

Vol. II

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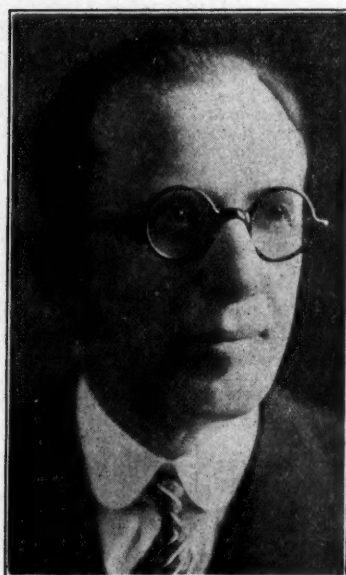
Number 11

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

THE GREAT STONE BIBLE

By, Dr. Charles Spurgeon Knight



C. S. Knight

Editor's Note:—A lady in California said the other day, "I read The Defender because it is educational, as well as deeply religious." We are glad that our readers appreciate the educational value of the magazine. The very best and highest type of material is selected and we try to make every inch of space account for something. Dr. Knight, fundamentalist Baptist minister of San Jose, California, has prepared a series of scholarly articles for The Defender on The Great Pyramid of Egypt. One will be published each month for five months. The present article is a condensed history of The Pyramid. Dr. Knight simply presents the facts and allows the reader to draw his own conclusions. His approach to this great subject is sane, scholarly and spiritual. Is the Pyramid mentioned in the Bible? Did Melchisedec direct its construction? Is it of supernatural origin? Is it a Bible in stone? Does it reveal important prophetic truths? Will it stand the test of geographical, mathematical, astronomical, historic and prophetic investigation? Save The Defenders containing these articles. Make a careful study of Dr. Knight's writings and you will be enriched intellectually and spiritually.)

The following verses from the Bible (Isaiah 19:20) refer, in all probability, to The Great Pyramid, "There shall be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord, and it shall be for a sign and a witness unto the Lord of Hosts in the land of Egypt."

One of the remarkable signs of the times in which we are living is the unprecedented interest people of all classes are taking in the Great Pyramid. Not only do laymen sit enthralled as the wonderful scientific and religious features of this gigantic structure are portrayed and explained, but ministers, Bible students, and scientists on both sides the water are studying the Pyramid as

never before, and there is a growing conviction that it is a vastly more significant monument than has been supposed. Besides conveying a message of redeeming love which exactly corresponds with "The Gospel in the Stars" (Zodiac) and the tabernacle of Moses, it also contains scientific information of the utmost value to the whole race of man.

It is my purpose in writing these articles to go with you to Egypt and have a good look at the Pyramid; to study its history and discover, if we may, whether it was ever used as a tomb. And then to subject it to the severest GEOGRAPHICAL, MATHEMATICAL, ASTRONOMICAL, HISTORIC, and PROPHETIC tests and see if it does not prove itself to be in very deed — "An altar and a pillar, a sign and a witness unto the Lord in the land of Egypt", as the Bible declares.

The Great Pyramid is a witness that cannot be laughed out of court. It cannot be ignored. Neither ridicule nor slander affect it and it is far beyond the reach of either bribery or abuse. Against the massive masonry of this titanic structure the storms of forty centuries have hurled themselves in vain. Empires have risen, flourished and decayed. Religious systems have come and gone. Civilizations have developed and disappeared, but through more than 4000 years of changing human history, the Great Pyramid has stood unmoved amid the shifting sands, pointing with solemn majesty in silence up to God.

The Great Pyramid according to Seiss "presents to every beholder the geometric emblem of the Divine Trinity. Creation is the reflection of God Himself, and the Pyramid as a symbol of the creation gives impressive token of the mysterious Trinity." As Shaw has said, "Deity is typified by the outward form of the pile, and that form is a triangle whether viewed on either side or from either corner. It likewise proclaims the architect of the world to be the governor and upholder of the world. The measures and motions of the planets which this Pyramid symbolize all show that the universe does not hold God, but that He holds the universe, and that continents and seas, suns and systems pass with unflinching steadiness from age to age under His guiding hand".

The Great Pyramid is the largest edifice ever erected in stone. It is nearly five hundred feet high, covers thirteen acres of ground and contains more than ninety million cubic feet—or five million tons of granite and limestone. Enough to build a wall four feet high and one foot thick from New York to San Francisco and half-way back. It is built with such accuracy that "its proportion of error is only one in fifteen thousand". It is seven hundred sixty one and a half feet, or more than one and a half city block, long, on each of its four sides, or nearly two-thirds of a mile round. In it are stones weighing sixteen tons with joint

surfaces of thirty-five square feet held together with a film-like layer of cement no thicker than a hair. Scientists are at a loss to understand how the ancient workman made these fine cemented joints. (Stone Witness, Edgar, P. 2.)

"The Great Pyramid, as originally completed, was covered with casing stones of lime rock which, unlike the granite covering of the second pyramid, were not affected by extremes of heat and cold and therefore did not disintegrate. These casing stones were wrought with marvelous accuracy. They do not vary from a straight line and an accurate square more than one hundredth of an inch in a length of over six feet up the face, while the face angles are cut to an accuracy of three tenths of a second of angular measurement, a feat quite beyond any present day stone mason. This accuracy in order that the pyramid starting from a base the size of which was of an exact predetermined measure, should rise to an exact vertical height, also predetermined, a fact which implies that over 4000 years ago men possessed a knowledge of trigonometry and higher mathematics such as are used in modern engineering construction problems, and that these exact measurements and angles had to be adhered to precisely by the workmen who chiseled every one of these thousands of huge stones." Had it not been for the vandalism of man in stripping off these casing stones for building materials (Great Marble Mosk in Cairo, etc.), the Great Pyramid would have stood today as it did 4000 years ago, its white marble-like surface without visible joints glistening like a diamond in the brilliance of the Egyptian sunshine. No wonder the sacred books of the Hindus call it "The Golden Mountain." Even as it stands, it is grand and imposing beyond all description,—higher than the great cathedral of Strassburg, higher than St. Paul's London or St. Peter's, Rome, and only 70 feet less than Washington's monument. As Seiss says, "So immense that no man standing upon its crumbling top is strong enough to throw a stone or shoot an arrow beyond its base." (The Bible in Stone, pp. 20-22)

"As one stands beholding its long shadow darken the fields of Gizeh when the day declines its overwhelming vastness rushes upon the mind — one feels oppressed and staggers beneath a load to think that such a mountain was piled by the handiwork of man." No words are adequate to describe it. One must see it with his own eyes to appreciate the sublime; overmastering, majesty of this Titanic monument of age defying stone.

(Turn to page 15.)

OKLAHOMA

The work of The Defender Movement is getting under way in Oklahoma through the efficient leadership of Rev. W. H. Kuykendall of Ardmore. Oklahoma offers a great field. There is sufficient sentiment there against the teaching of atheistic philosophies to purge every tax-supported school in the state, when once it can be directed under proper leadership. Let Defenders everywhere pray for Rev. Kuykendall and his colleagues.

Items of Interest to Defenders

THE DEFENDER

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THE DEFENDER

Wichita, Kansas

"WHY NOT PROTECT OUR CHILDREN against evolution in the public schools by legislation?" asks W. B. Riley. He says, "Was piracy upon the high seas stopped without appeal to law? Was the African slave trade ended without legislation? Was dueling outlawed without recourse to law? Was polygamy discontinued without legislative enactment? Was the lottery system spiritualized into nothingness? Were the American slaves emancipated without an amendment to the constitution? And, in the name of the most recent enactment, did the liquor traffic quit business because Christianity breathed on it, or was it put out of business by an agitation that fruited in legislative enactment?"

NOT MANY DAYS AGO, the readers of the "Oregon Statesman", a newspaper published in Salem, Oregon, were surprised by an odor of peppermint when they opened their papers. An editorial explained, "The Statesman smells of mint this morning; do not be alarmed. There is peppermint oil in the ink." The purpose was to celebrate the growth of the peppermint industry in Oregon. The Bible is ruled out of the public schools, and in its place, books are used which are filled with the carbon monoxide of atheism. The odor of such teachings pulsate with the breath of the pit.

MISS MAUDE ROYDEN OF ENGLAND is said to be a gifted woman evangelist. She is an exponent of liberal Christianity. She has recently come to our shores, and was invited to speak before many religious groups. Miss Royden smokes and advocates companionate marriages. Because of her outspoken defense of smoking by women, some of her speaking dates were cancelled.

REV. C. G. ROESTI, LE SUEUR, MINNESOTA, WRITES: "We always enjoy *The Defender*. Some of it is so juicy that we read it twice. We wish you God's blessing in your work even if a few monkey preachers are made unhappy by your efforts."

THE "A. A. P. A." IS THE TITLE UNDER WHICH A NEW ORGANIZATION IS OPERATING for the purpose of destroying the Eighteenth Amendment. The full name of the movement,

is "The Association Against the Prohibition Amendment." The organization is said to have attracted "rich backers" and is headed by one, Major Henry Hastings Curran, lawyer, onetime U. S. Commissioner of Immigration at Ellis Island. Its primary purpose is to destroy the Prohibition Law and it is also making open war on the Anti-Saloon League.

CAPTAIN HAWTHORNE C. GRAY reached a height of 42,470 feet, the highest altitude any man has ever attained, in a recent balloon ascension which cost him his life. Anxiety that followed his failure to reappear after he had vanished in the clouds above Scott Field, Illinois, culminated next morning in the discovery of his balloon in a tree near Sparta, Tennessee. Its basket contained the body of Captain Gray, his hand still clutching the log book. The last entry showed he was at 40,000 feet and had just dropped his last ballast. Death came in thin air when he became too weak to open the valve of his second oxygen tank.

ENTERS A NEAT LITTLE BOOK by Rev. William A. Williams, ex-president of Franklin College, Ohio, entitled, "The Evolution of Man Mathematically Disproved." One question raised by Dr. Williams is particularly arresting: "If the first human pair lived two million years ago, as the evolutionists claim, and the population has doubled itself every 1,612 years," asks the author, "what would be the present population of the globe?" He also gives the answer. The present population of the earth under those circumstances would be 18 trillion vigintillion, vigintillion, vigintillion, vigintillion, vigintillion. Put another way, it would be 18,932,139,737,991 followed by 360 naughts. No one in the world of course knows how much that is, but certainly it is a very large number. It is obviously quite a few more than the two billion or so persons now actually inhabiting this globe. Dr. Williams draws the conclusion that therefore evolution is impossible doctrine.

PRESIDENT AND MRS. COOLIDGE proved themselves real Americans on their recent trip to Havana. When the inevitable cocktail appeared they took only water to drink when a toast was offered.

THE ATHEISTS are fundamentally intolerant. It has never occurred to them that they may be mistaken. The American Anti-Bible Society is so certain that the rest of the world is wrong in believing the Bible that they are conducting a campaign to have all Gideon Bibles removed from the hotels of the United States. The Society says it will spend \$100,000 for this purpose in 1928.

A GOOD MAN IN ALBERT LEA, MINNESOTA, sends a check for \$25.00 and a list of twenty-one names to whom he wishes *The Defender* sent for one year. He says, "I will try and send more later on. Use part of the enclosed check for these subscriptions. The balance you may use for carrying on your work. All I ask is that you use it for the Lord as it is tithe money." Profound appreciation is felt for this kindness.

EIGHT YEARS AGO HENRY FORD BOUGHT A MAGAZINE. It was his personal official spokesman. For a time

it published articles against the Jews. One Jew conducted a lawsuit against Ford for \$1,000,000. Soon after Ford's international apology to the Jews, death was decreed for the *Dearborn Independent*. The last copy was printed in December 1927. Ford, the publisher, has gone out of business!

THERE IS SOMETHING within you which the grave-digger cannot bury. See Eccl. 12:7.

YOU ARE MORE than "a mass of breathing clay." See Gen. 2:7.

REV. JOHN CALLAHAN, chaplain of the Tombs, speaking out of the vast experience of a prison chaplain, said recently: "Think how many men are alive today who would have been dead if it had not been for the eighteenth amendment. When I think of the men who used to be in the bread line, I know that the passing of the corner saloon has been the salvation of thousands of men and the resurrection of their homes. Old King Alcohol has slain his billions. But the old king is not dead. You and I know that. He is like the Kaiser; he has abdicated his throne, and he wants to get it back again. America, thank God, never retreats. Once she has taken a step in the right direction, she will not retrace it."

"ENCLOSED FIND A CHECK FOR \$2.00 for membership in "The Defenders of the Christian Faith", an organization which in my opinion is greatly needed in these last days."—John Harper, Globe, Arizona.

"THERE WERE 232 MURDERS in eight months in Mayor Thompson's metropolis, including, we presume, that of the King's English."—*Brooklyn Eagle*.

THE PENNSYLVANIA RAILROAD has introduced a smoking car for women on its Philadelphia-New York Express. It is understood that women will smoke cigarettes on the car. The announcement did not say whether or not they would smoke pipes, chew plug tobacco and spit tobacco juice across the cars!

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE elects a president a year before he is to take office. Dr. Arthur Amos Noyes of the California Institute of Technology who presided over the last annual meeting in Tennessee was elected a year ago. Dr. Henry Fairfield Osborn, of the American Museum of Natural History, was elected and will take the office twelve months hence.

THE UNITED STATES PAYS MORE toward the expenses of the League of Nations than any other country except Britain, although we are not in the League. We paid more than any other nation for the World War—about fifty-nine million dollars a day while we were in it. Central Europe would be at war right now if America would finance it. (Turn to page 3.)

ITEMS OF INTEREST TO DEFENDERS
(Continued from page 2.)

A RECENT REPORT says that Alessandro Mussolini, father of the present dictator of Italy, warned the girl who later became Mussolini's wife, not to marry the young man. The father is reported to have said to Signora Mussolini, "Do not let yourself think of that young man. It would be better to throw yourself under a train. Married to him you will have neither happiness nor peace."

WILL KANSAS BE HONORED? Two Kansas men are being talked for the presidency—Congressman Ayres, Democrat, of Wichita; Senator Curtis, Republican, of Topeka. Senator Borah recently wrote Curtis demanding his attitude toward Prohibition. In language that could not be misunderstood, Curtis declared himself for enforcement of the Eighteenth Amendment.

OSWALD J. SMITH, noted Christian Missionary Alliance preacher, publishes a good magazine called, "Herald of the Times." The subscription price is \$1.00 the year. Address, 1220 W. 41st Place, Los Angeles.

REV. JAMES S. MACINNES, pastor Presbyterian Church, Kanapolis, Kansas, writes to Mr. Winrod as follows: "Dear Brother:— I have reason to believe that you have been misrepresented to me of late and your best intentions have been put in a wrong light by those who ought to know better. I have come to this conclusion because that is exactly my own experience. I am sorry if my attitude toward you has been somewhat cold during recent months. You have dared and you have won, in spite of the opposition of those who ought to have helped you."

THE PUBLIC PRESS reports that the Bowen Methodist church of Chicago is being served during the hot weather by a choir dressed in bathing suits. Swimming parties are so closely connected with the public service that there is no time to change clothing. The choir rehearses the music on the beach before, between, and after swimming. We hope the public press is in error.

RECENTLY when we had finished our lecture on Evolution in Little Rock, Arkansas, and returning to our hotel, we found a note awaiting us. It was filled with the usual charge of "ignorance", "closed mind," etc., and wound up with this statement: "Owing to the superstitions under which most of the Society is laboring, I dare not sign my name. How I wish I could!"

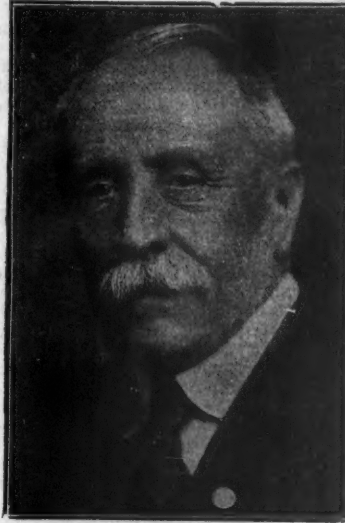
This is a sample of modernistic bravery.
W. B. Riley.

"THE RELIGIOUS BOOK CLUB, INC." has been organized for the purpose of delivering a so-called religious book to readers each month. The mere fact that S. Parkes Cadman heads the list of officials who select the books should be enough to warn *Defender* readers not to respond to their advertising. Harry Emerson Fosdick and Bishop Francis J. McConnell also serve on the Editorial Committee.

IS LIGHT AS SPEEDY A THING AS IT EVER WAS, still fast enough to dart around the earth seven times a second, or is it slowing down? That its speed may be, at least, gradually decreasing is the amazing suggestion of M. E. J. Gheury de Bray, French astronomer, who cites the various determinations of light's velocity made from 1849 to the present.

Of the nine measurements, all but the first two—which may have been inaccurate because of faulty apparatus—seem to show a consistent decrease of speed; if they are

THE FISHERMEN'S CLUB



"Daddy" (T. C.) Horton

Founder and President of the International Fishermen's Club

(Working somewhat on the plan originally used by the Y. M. C. A., THE INTERNATIONAL FISHERMEN'S CLUB is being organized far and wide. The national headquarters of the organization is at Long Beach, California. New clubs are being formed for young men in churches and under other auspices all over the Country. The Bible Institute of Los Angeles was really born out of the Fishermen's Club Movement. Aided by Mr. W. R. Hale, field secretary, Dr. T. C. Horton, founder of the movement, is devoting a good share of his time to promoting its interests. Pastors and other Christian workers interested in securing charters for establishing local clubs may write to the Long Beach headquarters.—Editor.)

The following story of the origin and purpose of the Fishermen's Club is told by a friend of the organization.

With the modest purpose of receiving Biblical instruction and inspiration for the winning of souls, seven young men on Monday evening, April 24, 1906, assembled in Immanuel Presbyterian Church, Los Angeles, under the leadership of the Rev. T. C. Horton. The now famous "Fishermen's Club" is the direct outgrowth of this nucleus, and the Bible Institute of Los Angeles is itself an outgrowth of the Fishermen's Club.

The Club was organized (it may be said reverently) along the lines and for the same purpose that gave birth to the "First Fishermen's Club, called by the

Master "to catch men alive" (Luke 5:10 Greek).

For fifteen years the Fishermen's Club of Los Angeles steadfastly refused to grant permission to use either the incorporated name "Fishermen's Club" or to wear the copyrighted emblem of the Club, fearing that some such organization might lower the original standard and thus bring the reputation of the Fishermen's Club into disrepute.

However, in view of the condition now existing in the world and church, and the need, as never before for definite, aggressive, soul-saving work for young men, the Fishermen's Club felt that there was a definite call for further extension and development of its work through an International work, based on the same statement of doctrine, the same constitution and using the same copyrighted emblem as the original organization.

Consequently, new articles of incorporation under the State of California were taken out on January 22, 1926, under the name of The International Fishermen's Club, which articles give power to this corporation to establish and issue charters to subordinate clubs throughout the world: to have full control of all Fishermen's emblems, and to recall charters of subordinate clubs if necessary.

The object of the Club as given in its Constitution in Article 2 is as follows:

The object of this Club shall be (1) to study God's Word and to create an interest in and love for the Bible especially among young men; (2) to do active, aggressive personal work for Jesus Christ and in addition to the regular week-night meetings of the Club, hold Sunday afternoon meetings and engage in other active, aggressive evangelistic work for men whenever and wherever practical; (3) to uphold the fundamental and evangelical doctrines of the Bible.

The Primary Purpose of the Fishermen's Club is the saving of the souls of young men. Its motto is the command of our Lord Jesus Christ: "Follow Me, and I will make you fishers of men." Soul-saving is the greatest need of the day. The Lord gave it first place, though too often in church and school it has the second or no place. In the Fishermen's Clubs has been demonstrated what can be done. May these Clubs soon be chartered in every city and town in our own country and extend around the globe.

Full information will gladly be sent to all inquirers. Address: V. V. Morgan, Secretary, 4220 Chestnut Ave., Long Beach, California.

a true indication, M. De Bray declares, the decrease is nearly three miles a second each year.

REV. CHARLES E. FULLER, Placentia, California, is a truly great Bible expositor. He finds that every Book in the Bible has a key, which, when found, opens the entire Book. Sometimes the Key is a single word, other times it is a phrase, frequently a single verse. Rev. Fuller has prepared a series of articles dealing with these "Keys" for *The Defender*. He was introduced to the *Defender* Family last month. This month he writes on "Lost and Found." Rev. Fuller is a member of the Board of Directors of the Bible Institute of Los Angeles.

DR. HAROLD PAUL SLOAN, the leader of the conservative forces of the Methodist denomination, with his colleagues, will go to the Kansas City General Conference armed and ready for action. He is sponsoring a

worthy cause in Methodism. The name of his organization is The Methodist League for Faith and Life, headquarters Haddonfield, N.J.

THE FAMOUS TREE IN WINCHELSEA, SUSSEX, ENGLAND, UNDER WHICH JOHN WESLEY, founder of Methodism, preached in his early days, was recently felled by a storm. It has been one of the landmarks, greatly revered in England. John Wesley, at first, was refused admission to the churches and preached out of doors.

MR. WINROD is making plans to tour Palestine in the near future. The purpose of the trip will be made known later.

LOST AND FOUND

By, Rev. Chas. E. Fuller, Placentia, Cal.
Gospel of Luke, 15th Chapter.

We are living in a day and age of great business activity. This is a day of huge combines not only of capital and of labor, but of natural resources. We are also living in a day of intensive exploration and research and untold wealth is being spent in search for hidden articles which, when found, can be made into useful articles of commerce. No one will doubt the greatness of the twentieth century business, but the greatest business is to seek and to save those that are lost,—to win men and women to the Lord Christ. To save men's souls and to build them up in the faith is a thing that will not only count for the present but for eternity.

Many great enterprises have in their connection a "Lost and Found" Department. Into this department is gathered all articles which have been lost or found by some one, to be restored to their rightful owners. It is surprising to note the number and variety of articles which are frequently lost. Material things that we possess can be easily lost and thus great business firms make every effort through advertisement and identification to restore articles to their rightful owners. Through the "Lost and Found" columns of the daily newspapers and by other means every possible effort is made in the restoration of lost articles.

The Church of Christ is a great business concern, eternal in its work and its scope is almost limitless. Every church should have a "Lost and Found" department—a place where men and women, who have not found their Saviour, may find Him—a place where those who have lost their usefulness and are not yielded to the Holy Spirit may find Him—a place where the wayward son may be restored to fellowship and communion. It is sad, but true, that many of our churches today have turned the "Lost and Found" department into a supper room, or a social department. The Prayer Meeting hour of the church should be used in praying for souls and should be the foundation, the heart of the "Lost and Found" department of the church.

In our study of the Bible we find in the Gospel of Luke that this Book is a great "Lost and Found" department of the Bible. If you will turn to the 19th chapter and 10th verse of the Gospel of Luke you will find it is written that "The Son of Man is come to seek and to save that which is lost" or, the Son of Man is come to find and save that which is lost. Accordingly we learn that the eternal and primary purpose of the Lord's Incarnation is that He came to seek and save the lost. This key, the 19th chapter and 10th verse, is the key that unlocks the Gospel of Luke.

Now let us turn our attention to the 15th chapter of the Gospel of Luke. We learn that this chapter may be designated not only as the "Lost and Found" chapter of the Gospel of Luke, but of the entire Bible. Here you will find the phrase "Lost and Found" occurring four times as follows: Verse 6, 9, 24, and 32. Underline the two words "Lost and Found" in each of the four verses and it will be a help for you in future reference.

In this 15th chapter we find, also, that there are four parables in reference to the "Lost and Found." The parable of the Lost Sheep, verses 3-7; the Lost Silver, verses 8-10; the Lost Son, verses 11-24; the Lost Sympathy, verses 25-32. Each one of these parables deal in a very interesting and instructive way with the great salvation which is in Christ, and we will briefly touch upon

each one of these parables and give only the mountain peak points.

First let us consider the first three parables together and in conclusion consider the fourth parable. In the first three parables of this 15th chapter of Luke, the great "Lost and Found" chapter, we see three aspects of salvation. In the parable of the Lost Sheep we find a picture of the one who is lost to safety, i.e., the one outside of the fold is unsafe in his position. In the parable of the Lost Silver Coin we find a picture of one who is lost to usefulness. In the parable of the Lost Son we find a picture of one out of communion and fellowship with the father.

In the first of these three parables we have a beautiful picture of the ninety and nine of the sheep in the fold under the protecting, watchful care of the tender shepherd. In the fold they are safe from enemies, in the fold they have food and rest, quietness and fellowship. But here also we see the shepherd's heart is greatly concerned over the one who is outside in danger, exposed to unknown peril and helpless. Sheep are so helpless. They easily lose their way. A little lamb exposed in the paths of the wild beasts, without food, without protection is a wonderful picture of those who are cut off of Christ, helpless and needing the Great Shepherd's care and protection. Notice in this parable how eagerly this Great Shepherd's heart goes out to the lost one. Leaving the ninety and nine the shepherd goes out and searches until he finds the lost sheep, and placing it on his shoulder, comes back to the fold rejoicing. The Shepherd in this parable does not even think of his own personal danger or the hardships of the journey nor even the number of days it will take to find the lost sheep, but the one thought in mind is to seek and save that which is lost. The Great Shepherd, Christ, seeks us, finds us, rejoices when we are found, lifts us up and seats us with Him in the heavenlies.

In the parable of the Lost Silver Coin, the coin which bore the image of the king and consequently very precious in the sight of the king, had slipped out of the owner's hands and was lost in the dirt, debris and in darkness. In this parable we see a picture of one who has been "born again" and stamped in the image of the King, yet lost to usefulness. This coin, since it was lost, could not be used in circulation, could not be used as a medium of exchange in buying the needed things of life. Notice in this parable the owner lights a candle, sweeps the house and diligently searches until she finds the lost coin. Notice, too, the silver coin was not lost in the desert but in the house. I believe this is a picture of those who, no doubt, are in the house of God, the Church, yet lost to usefulness, for they are out of the hand and will of the King whose image they bear. God wants those who bear the image and the likeness of the King to be useful and to occupy till He comes. The word "occupy" is a term that is used in the banking world which means to exchange, to circulate, and to have money out at interest. God wants the believer to exchange his talents, to circulate his gifts, to put his efforts out at interest and thus receive an accumulated reward at Christ's appearing. God wants the believer, the coin stamped in the image of the King, to be in constant circulation, a witness.

The parable of the Lost Son, this familiar and well-known passage of Scripture, is a great treasure house of truth. The breadth and the length and the depth and the height of it will never be exhausted through all eternity. This son, rich in the father's fellowship and wealth and communion, by his own deliberate choice, willfully separated himself from the father's presence. The son, though in a far country, was dead as far as the father was concerned. He was lost, and out of fellowship. In this parable I believe we have a graphic picture of those

who are in a backslidden condition—a son, but out of fellowship with the father. It is a great discovery when one comes to himself and realizes that his own righteousness is nothing but filthy rags, that in the Father's House is the great eternal robe of His righteousness; the ring of reconciliation, and the shoes for our daily walk, for growth and sustenance, and music that is in sweetness. The Father is eagerly waiting for His own to return, to be blessed. The Father longs for fellowship.

Taking these three parables as a whole we see in them the hand of the Father, the Son and the Holy Spirit in the great work of the salvation of the lost. In reference to the Lost Sheep we see the work of Christ, the Son, in searching for the lost; in the Lost Silver, we see the mission of the Holy Spirit as portrayed by the lighted candle illuminating the way for sweeping the house, in order that dust and darkness of sin may be put away, and that our lives may shine forth, and that we may be witnesses and shine as the light of the world for Him. In the prodigal Son we are shown the heart of the Father, patiently waiting, tenderly compassionate, with great mercy, longing for the return of the Son of His heart to fellowship. The great lesson to learn from this parable is that the believer, when out of fellowship, must return to the place where he lost God; return as Abraham did, when out of fellowship, to Bethel, the house of worship, and be restored. When we return, communion with Him is again established.

There is a great note of rejoicing in these parables. There is great rejoicing in heaven over every sinner that repenteth; there is great rejoicing among believers over the restoration of one to usefulness; and in the parable of the Lost Son there is great rejoicing both in heaven and on earth because the Father and son are reconciled and sweet fellowship is again enjoyed. So we see in these three the Father, the Son, and the Holy Spirit each doing His work in completing the Body of Christ, and as a result great rejoicing is caused both in heaven and on earth.

In the fourth parable of this chapter, we find the Prodigal Son's elder brother a picture of Israel as a nation, today. He stands out in the field, the world, listening to the music and sounds of rejoicing, which come from the house celebrating the Prodigal Son's restoration and he is angry, refusing to enter in.

Israel as a nation, though scattered and out of fellowship, is still in the Father's heart and plans, and all He possesses is Israel's. (v. 31). The nation is standing aloof today, unsympathetic, because the Gentiles are enjoying the fellowship and communion with the Father. However, the Lord Jesus Christ, in the cross, "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father." Ephesians 2:15-18. Some day soon Israel will look upon Him whom they have pierced and a fountain of cleansing will be opened to them. They will rejoice then and be restored to the Father's fellowship and enter the Kingdom prepared for them from the foundation of the world.

So in this Gospel of Luke we find the seeking Saviour, saving both Gentile and Jew which are lost. Only through the preaching of the Word will men be brought to realize their lost condition, to realize the

(Turn to page 6.)

BERKELEY PASTOR ASSAILED

By, Gerald B. Winrod

"The Church" of Jesus Christ is that company of people called out of the world by the Holy Ghost. It is made up of those souls who have renounced the world, the flesh and the devil. The members of this spiritual body strive by grace to be a "peculiar people" in the sense that they cultivate piety and try to live unspotted from the world. They find delight in the law of the Lord and in it they meditate day and night. They avoid questionable amusements, perverse habits and carnal desires. Jesus said, "I have chosen you out of the world." Such are the ideals of The Church! Of this unique body, the Lord said, "The gates of Hades shall not prevail against it."

With the coming of the apostasy, which is rapidly producing the "falling away", of which Paul wrote, it is becoming more and more difficult to determine where the world leaves off and the "modern" church begins. A far reaching transformation has taken place. A thousand churches can sing:

"A form of godliness is mine,
The power I never knew."

With the growth of denominational machinery, including costly buildings, schools, publishing houses, and "programs", the church and the world have consolidated. It seems that the more money the church has, the less of Christ it possesses. The church of our day is being "programmed" to spiritual death. It has left its "first love." Of the "modernized church", God says:

"I know thy works; that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see."

There is a vast difference between an organism and an organization. An organism pulsates with life, while an organization is a thing held together mechanically. A man is an organism; an automobile is an organization. In our churches we are mistaking organization for organism. But in almost every church, no matter how apostate it may appear, there are a few earnest souls who take their Lord seriously. There is a nucleus of consecrated people to be found in all denominations and no denominations. The organism will never be destroyed.

Fortunately, however, there are many churches in America that are yet standing on the rock (Matt. 16:18). A few small denominations have retained their doctrine purity as a whole. Some sound churches are independent; others of the large denominations are watched over by fearless preachers; even in the Congregational denomination, which has been delivered over body and soul to Unitarianism, there are honorable exceptions.

Notably among the large churches of the West which stand firm upon the greater doctrines of the Faith is the big First Presbyterian Church of Berkeley, California, of which Dr. L. A. McAfee is pastor.

This man recently brought to himself an avalanche of criticism when he refused to allow a movie actress to deliver an address in his church. It seems that the president of the Men's Club of the church invited one Ruth Renick to speak to them. Dr. McAfee could not conscientiously permit it. To be true to his convictions he must speak! He

did! The president resigned! Movie actress Renick did not give her lecture. The newspapers did the rest. Nothing was spared to injure the Berkeley church in general and Dr. McAfee personally.

The Hearst papers of the Bay district played up the story as might be expected.

It is to be wondered how a huge newspaper system like the Hearst papers could be built up in America, standing as they do against almost all the sacred idealism and reforms that work for human betterment. Does the typical Hearst subscriber ever peruse other papers? One magazine says, "The truth is, of course, that the Hearst journalistic machine is geared to just one purpose: the skillful exploitation of sex scandal, a job which it does superlatively well."

Do Hearst subscribers realize this? Perhaps those who dine regularly on tobacco are less likely to notice that the meat is tainted.

The recent "exposure" of Mexican "documents", wherein Hearst papers charged a few United States Senators with accepting through graft, a huge sum of money, was an awful blunder. The Senators in question called Mr. Hearst's hand and were completely vindicated. Hearst and his papers could only blush! The fabrication of lies for the purpose of injuring the Senators proved to be a boomerang to Mr. Hearst.

Another assault upon righteousness was the recent attack upon Dr. McAfee. Referring to his stand against having the movie actress speak in his church, the San Francisco Examiner said, "This incident brings into the light of public conscience a concrete example of the extreme bigotry and narrowness and stupid intolerance that cause the man in the street to turn his back on the church. That spirit is as old as the creeds and as bitter as the waters of Morah."

Rev. G. C. Coleman, Baptist Minister, Oakland, Calif., criticized Dr. McAfee and said, "There is too much clannishness in modern religion."

An Episcopal rector was amused, and said, "Well, well, well, I'm sorry for them. We must get away from this sort of smugness."

Rev. E. A. Lowther, First Methodist Church, Oakland, onetime pastor of the First Methodist Church of Wichita, said, "Dr. McAfee's attitude is hardly justified."

Another Episcopal rector made the following deliverance: "Any religious group that is so moss-backed and medieval that it places a moral ban on any actor or actress is hopelessly beyond the reach of comment."

Cadman Blunders

DR. S. PARKES CADMAN, MODERNIST, president of Federal Council of Churches, conducts a newspaper department called, "EVERYDAY QUESTIONS."

The following question was asked him recently: "WHAT ABOUT THE OLD TESTAMENT STORY OF METHUSELAH AS BEING 969 YEARS OLD WHEN HE DIED? ISN'T THIS A RATHER HEAVY DRAFT UPON ONE'S FAITH?"

Dr. Cadman answered: "Not if you take

Atheism for Children

The Junior Atheist League, sponsored by the American Association for the Advancement of Atheism, specializes in circulating literature among High School students.

One such piece of printed matter is entitled, "Holy Bible in a Nutshell." Among other things, the author says, "The Bible upholds polygamy." He cites the cases of Solomon and Gideon.

THE KING'S BUSINESS, helpful magazine, publishes a remarkable answer to this charge which we quote in full:

"While polygamy was practiced under primitive conditions, there is no indication that it was ever approved by God. 'Neither shall he multiply wives to himself, that his heart turn not away' (Deut. 17:17). Christian men are enjoined in the New Testament to have only one wife (1 Tim. 5:9).

"While even good men, under primitive conditions, at times took more than one wife, the evils of polygamy were manifest. The first one recorded as marrying two women was a son of Cain (Gen. 4:19), who apparently was also a murderer (Gen. 4:23, 24). The evil results of polygamy were shown even in the cases of Abraham and of Jacob. They are emphasized in the cases of David and Solomon (Neh. 13:26, 27).

"Not only is promiscuous impurity sternly condemned (1 Cor. 6:12-20; Jude 7 and Rev. 21:8), but even impurity of thought and unfaithfulness in desire is rebuked both in men and in women. Jesus Christ said:

"Whoso looketh . . . to lust . . . hath committed adultery . . . in his heart" (Matt. 5:28). It is the 'pure in heart' who see God, and nothing obscures the vision of God and of right more than impurity of thought and life. There is a very definite connection between the increase of general sex immorality and divorce during the past twenty-five years and the increase of godlessness . . . especially in our cities and among the rich. A great safeguard for morality among both men and women is monogamous marriage (1 Cor. 7:2). 'To avoid fornication, let every man have his own wife, and let every woman have her own husband.' The apostle goes on to show that this is a general rule but that for some the unmarried state may be better (1 Cor. 7:8)."

into account the evolution of the calendar. Moses B. Catsworth insists that prehistoric man divided time by the moon; in which case the venerable patriarch descends from 969 'moon' years to the credible age of seventy-nine 'true' years. The variable number of days in our present months was arranged by the Romans to suit their purposes; hence the inconvenience which continues until now."

The age of Methuselah is found in Genesis 5:27 and is 969 years. Divide 969 by Dr. Cadman's conclusion of 79 years and you will get the working figure of 12 and a fraction.

Now turn to Genesis 5:21 and we learn that Enoch was 65 years old when Methuselah was born. APPLY THE "MOON YEAR" THEORY USED BY DR. CADMAN IN SEEKING TO DISCREDIT THE OLD TESTAMENT STORY. AND DIVIDE 65 BY THE WORKING FIGURE OF 12. AND YOU WILL LEARN THAT ENOCH WAS 5 YEARS OLD WHEN METHUSELAH WAS BORN!

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The Chaos of Modern Music

Its origin, and its effect on the Christian home and church

By, Robert Harkness

"For God is not the author of confusion, but of peace." Thus writes the apostle Paul in his First Letter to the Corinthians. The Revised Version reads, "For God is not a God of confusion, but of peace." While the apostle was stating a basic truth, he was also uttering a prophetic statement. Every true believer today can easily see that the chaotic condition prevailing in every realm of life is but a fulfillment of prophecy. We find chaos in the industrial sphere, in politics, in religion, and in music. It is everywhere in evidence.

Modern invention has made possible the invasion of the Christian home by musical elements of a dangerous nature. The Christian home is no longer immune to the subtle attacks of the enemy of souls in musical ways. Radio and the talking machine have saturated many a home with jazz to the extent of destroying a love of the Gospel in song and sacred music generally. We live in an age of chaos, and it behooves the Lord's people to awake, and by watchfulness and prayer to offset the evil influence of unwholesome music.

Jazz represents the worst form of musical chaos. It is the popular form, and as such calls for a statement regarding its origin, its composition, and its effect.

Jazz is the symptom of a chaotic mental and moral condition. It is an agent of spiritual deterioration and worldly supremacy. It has become a real menace to our home, church, and Sunday-school life. Jazz indicates the presence of a deadly moral disease which is gradually eating its way as a canker into the foundations of our great Christian institutions. Because of its origin we must expect its effect to be debasing and demoralizing.

Jazz is certainly not the outcome of the inspiration of the Holy Spirit. God is a God of peace, harmony, and holiness. There is no discord in God. He is not the author of confusion. He is the author of reconciliation, restoration, and redemption. The Holy Spirit is God's agent of inspiration. He convicts of sin, thus bringing harmony out of discord and peace out of chaos.

What, then, is the origin of jazz? Where did it come from? Twenty years ago the writer heard the fundamental principle of jazz in the far-off South Sea Islands. It is not of American origin, but it has become American by adoption. Real jazz rests on a primitive foundation, and that foundation is the pagan ceremonial of the unevangelized savage. Its origin is essentially pagan, and its use by primitive people was always associated with unholy and degrading practices. Its origin was chaotic, and just as a stream can rise no higher than its source, so we cannot expect jazz to rise above the chaotic element of which it is composed.

Modern American jazz is but the development of a basic rhythmic principle originating in the heathen mind. One musical critic of high standing has aptly said, "Jazz serves primitive rhythm on a civilized platter." The throb and beat of the crude tom-tom of the savage which drove him into orgiastic ecstasies is identical with the peculiar rhythmic beat of the drum in the modern dance orchestra.

The composition of jazz is a further proof of its chaotic nature. The musical structure of jazz involves a double rhythm in which one movement is in conflict with another. There are two syncopated rhythms in operation, and it is due to the weird effect of this rhythmic conflict that people become restless when they hear jazz. Syncopation is not jazz, but it is essential to jazz. Some people class all syncopated music as jazz. There are a few Gospel songs in which syncopation occurs. This does not classify them as jazz tunes. Something more than syncopation is required in jazz. It is a combination of rhythm and tonal dissonance.

Dissonance is the opposite of harmony, and the fact that dissonance is an essential feature of jazz marks it at once as chaotic. Jazz is always striving for the unnatural. It is not composed of God-given elements and laws, but of man-made expedients. The extreme musical modernist mixes his elements in composition in a very clever, seductive way. His use of close discords instead of close harmonies is an index of his motive. Dissonance in jazz gives it its abnormal element. These are days of abnormality, and modern music as represented by jazz is an expression of this. The music of the great masters — Beethoven, Chopin, Brahms, and others — tended to the development of a musical logic of cause and effect as natural as the logic of cause and effect in philosophy or any other field of mental activity. They employed the harmonic and melodic laws of a key, tonality, and all other musical laws in the production of their music. Jazz violates these laws, with chaotic results. The composition of jazz reveals its chaotic nature.

What shall we say of the effect of jazz? We see its effect all around us. Recently I was in a Christian home, and we were having breakfast on the Lord's Day. As the family was seated at the table the son of my host suggested some music on the Victrola. He arose and put on a typical jazz orchestra number. I protested, but my host remarked that they must have "a bit of lively music once in a while." After I had suggested that such music was not likely to develop the spiritual frame of mind essential to worship on God's Day, the record was stopped and we continued breakfast in a chilly silence. It was a supposedly Christian home, in which the parents were anxious that the young people should grow up in the fear and admonition of the Lord. But jazz is opposed to all spiritual uplift. It is one of Satan's strongest bids for conquest.

Jazz tends to destroy interest in the old and beautiful hymns and Gospel songs. The young people in our churches and Sunday-schools in large measure are losing interest in the stately hymns of Christendom. And they are failing in many instances to gain even a casual acquaintance with the noble melodies that have made hymnology great. They prefer the light, trashy wriggle of

jazz. Many a Sunday-school orchestra is having a difficult time to survive because of the demand of some instrumentalists for jazz — a demand to which no self-respecting orchestra conductor will yield. Furthermore, the average Sunday-school orchestra suffers considerably when compared with the effects produced by the average jazz band. Verily the enemy of souls is seeking in every possible way to work havoc among our young people in the Sunday-school and young people's societies.

Hence it is time for all who love the Lord to safeguard by prayer and personal effort the young people who are in peril because of the chaos of modern music. Let us seek to elevate our music in every way. Let us be guided by the Holy Spirit in the songs we write and the songs we sing. "For God is not the author of confusion, but of peace."

Note: Robert Harkness, author of the above article, has toured the world six times in evangelistic work. Altogether this gifted musician has written music for more than 2,000 hymns. He travels from place to place putting on attractive musical programs. For years he travelled with Torrey and Alexander. He will be a blessing to any church which is progressive enough to avail itself of his services. I earnestly hope that THE DEFENDERS will be able to arrange a tour for him through Kansas in the very near future. HOW MANY PASTORS WILL BE INTERESTED? WRITE ME.

—Gerrald B. Winrod.

Radio Bombed

Bob Shuler of Los Angeles, militant fundamentalist and crusader for civic righteousness, is making it uncomfortable for crooks, "small and great, rich and poor, free and bond."

He has a large radio station in connection with his church. A DASTARDLY ATTEMPT WAS MADE BY THE UNDERWORLD RECENTLY TO DESTROY HIS BROADCASTING STATION BY "PLANTING" A BOMB AT ITS BASE. The bomb exploded with terrific force, but failed to accomplish its purpose. Experts say that it contained high explosives sufficient to have wrecked both the radio station and church, but evidently the infernal machine was hurled by a criminal who did not take time to properly prepare for the work of wrecking the building. The property damage was not serious. No lives were lost.

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MASSEE SPEAKS

In a sermon recently in Tremont Temple, Boston, Dr. J. C. Massee said, "I want to say a plain word — a word that needs to be said to a group of so-called Christians, and I will say it in spite of the fear that I may be misunderstood. I am not arraigning the Christian Church or denouncing the Christian. I have this word to say about them, the so-called Christians, who, in higher educational institutions of America — our highest and greatest universities, over the doors of which the name Christ has been written, whose very foundations were laid in the sacrifices of Christian men and women — I say that that group of men who teach youth the fundamental premise of philosophy based on the Darwinian theory of evolution, who tear the Word of God to shreds, and tear out the heart of it, and revise it, to destroy the belief in the supernatural revelation of God, are the enemies of the nation."

Dr. Massee is one of America's great preachers. It is not difficult to understand why his church, seating almost 3,000, is packed every Sunday night when he steps into the pulpit.

"LOST AND FOUND"

(Continued from page 4.)

great sacrifice of the Son, the illuminating power of the Holy Spirit and the throbbing of the Father's heart that longs and eagerly yearns for the return of His own. And now let me say to you, make much use of the keys to the Scriptures. Such use will greatly enrich your Bible study. In our further studies we will continue to give the keys to different books. Our next dealing will be in some of the Epistles of Paul—Romans to Second Thessalonians.

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The Geology of the Bible

By the late Dr. A. C. Dixon, (written in 1923).

During the past year I have devoted some time to the study of the history of geology, with the kind assistance of the Peabody Librarian in Baltimore; and, though the task is not yet finished, I must confess to some startling surprises. When I studied geology in college, I thought that its classifications and principles were solid as "the eternal hills," but this recent study has so far left only one certainty, which is, that, as a speculative science, geology is in a chaotic state. The practical geology which the mining engineer studies gives him facts upon which he can rely, but in the realm of theoretical geology the fogs of uncertainty prevail.

The most famous geologist of his day, and its founder as a science, was A. G. Werner, of Saxony, who died in 1817. Werner studied the strata of his native land and imagined that similar strata encircled the globe. The lowest rocks he very reasonably supposed were the newest. He had a genius, if not a mania, for classification. One historian says that he bought books, not that he might read them, but that he might classify them in his library, and he gave banquets, not that he might enjoy the fellowship of friends, but that he might have the pleasure of properly arranging them at the table. His "Onion Coat" theory of the earth's strata was orderly and beautiful. But investigations in other countries, notably in America, have proved that some rocks which are lowest in Saxony are uppermost in America and vice versa. The fair inference is that Werner was as much mistaken in his stratifications as everybody now knows that he was mistaken in his theory that basalt was of aqueous formation. But geologists were so enamored of his beautiful stratification theories that they tried to explain the American situation by imagining stupendous freaks of nature which they called "Thrust Faults." etc.

The man who did most to found that department of geology known as fossilology was William Smith, an Englishman, who died in 1837. He was a surveyor, who supported himself by his trade, and, as he went about his business, made as careful observations as possible of the earth's formation, specially of the fossils which he found in many places. He had talent, if not genius, for drawing maps of what he saw and in time attracted wide attention to the discoveries he had made. He did for fossils very much what Werner did for rocks. He was certain that the age of the rocks could be determined by the fossils that were in them. But subsequent investigations have proved that the fossils which Mr. Smith classified as belonging to the upper strata are elsewhere found in the lower strata and vice versa. Indeed, the rocks and the fossils have become so inextricably mixed that a living geologist asserts that no up-to-date scientist can afford to risk his reputation by declaring that he can now tell the age of a rock or a fossil.

I find, however, that all scientists from Aristotle to Mr. Smith agree in one thing, namely, that the present dry land surface of the earth was at one time under the sea, for sea fossils are found even on the highest mountains. The fair inference is that great upheavals have taken place and the sea bottoms have been so lifted as to make, for the most part, the present dry land.

Now, I turn to the Bible and find that between the first and second verses of the first chapter of Genesis there is time

enough for long ages of deposit in the perfect order of "the heaven and the earth" which God created. And since "was" may be translated "became", so as to make it read, "the earth became waste and void", there is an intimation that a great upheaval took place at that remote time. This intimation leads a distinguished Bible student to say: "It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light, the earth would bring forth as described. It was animal life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains."

Geologists are willing to admit that more than one upheaval may have taken place.

We turn again to the Bible and find the historic record of such an upheaval in the sixth and seventh chapters of Genesis, when "the fountains of the great deep were broken up", the waters covered the highest mountains and all animal life was destroyed except that which was preserved in an ark specially built for the purpose. We are tremendously interested by the fact that all geologists of note, who wrote before A. D. 1830, believed that present geological conditions can be explained by this Biblical record of the Noathan Deluge. Not until rationalistic modernism began to discredit the trustworthiness of the Bible did scientists turn from this very reasonable explanation, and plunge into the abysmal past for imaginary theories. As I have read the geological literature of the past fifty years, I have turned to the Bible with the confirmed conviction that it is the most reliable, up-to-date text book on geology that is now before the public. All geological phenomena can be more reasonably explained in the light of the Bible than of any other book in existence.

AN OPEN FIELD

By, Gerald B. Winrod

I am in receipt of the following letter from an active Kansas Defender. Multitudes are in the same position as this man. This brings before us a need, a field and a challenge.

Everywhere there are good people, active Christians who revolt in their souls against the present apostate conditions in the larger denominations of which they are a part. They are aware that a large part of their missionary offerings, contributions, and often their donation to their own preacher's salary goes, directly or indirectly, into the coffers of Modernism. This knowledge brings upon them a sense of guilt. They are asking for advice. What shall they do? How shall I answer their questions? Will the Lord raise up shepherds to feed His flocks?

The cold and apostate condition of "modernized churchanity" has opened the way for much independent effort, and in their zeal, many leaders have been carried into wild-fire and fanaticism. But certainly there is a place in the world for sane, sound, spiritual fundamental testimony, and even organization, to meet the need expressed in my friend's letter.

Brother Gerald B. Winrod,
Wichita, Kansas

Dear Brother:—

I would like to know what you would do if you lived in a place where they had only one church, the _____ church. I have been a member of this denomination for fifty years. I believe our colleges are full of Evolution. This being so, their preachers cannot preach anything else but Modernism. I do not want one dime of my money to keep up this bunch of pirates. I am superintendent of the Sunday School here, but expect to resign tomorrow. I have a friend at _____, Kansas, who feels as I do and wanted me to write you this letter. If you have a plan, I will be glad to hear of it.

Truly,

GYPSY SMITH

Gypsy Smith, noted evangelist, held a meeting in Los Angeles in January of this year. Because in his blood flows genuine Gypsy blood, all nature seems to be in tune and he learns precious lessons from the great out-of-doors. In characteristic fashion, he said in a sermon:

"Just look at these gladiolas in this basket here. Once they were wrapped in a dry, dark bulb. Someone put them in the ground. God kissed the earth and here is glory! In April He kisses the soil of my land and we have rows of primroses. He smiles on the woodland and there is a crop of bluebells. That is revival in nature."

"Who objects to revivals in politics or in health? I sit in the woods and see the violets and buttercups and heather and bluebells—color enough, glory enough to make me think that God has broken all the rainbows into atoms and scattered them through the world. They are alive and have responded to the touch of the sun, just as you do to love if you really live. And one day I saw the half trunk of an old tree. No bark, no leaves. I spoke in fancy to the tree and said: 'Where is all your loveliness?' and he grunted back: 'I don't believe in spring.' I said: 'No, you are too dead to believe in anything.'"

"What the Church of Christ is saying in my country; what the prime minister and cabinet members and social reformers and writers are saying is this: 'The only thing that will save England is a revival of New Testament religion.' And that is just what the thinking and leading men of America are saying about this country. We all need more God."

"I want to say to the people who met and knew me when I was here sixteen years ago that my passion for Jesus has intensified with the years. I want to become more and more like Him—and so must you. Let Him shine in your face, in your eyes. Let Him grace your speech. Reveal Him in those ways."

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Twilight Preachers

By, Paul W. Rood

There are three classes of preachers in the world. The first group is composed of those who are in the darkness of modernism. The modernist is one who puts fallible reason above infallible revelation and consequently, make man's imperfect reason his authority. The opposite group is composed of those who are in the daylight of fundamentalism. The fundamentalist is one who puts infallible revelation above fallible reason and makes the Bible his supreme authority for faith and practise. This is the historic position of the evangelical church. The modernist in an evangelical church is a theological squatter. He is building on other people's property. Why doesn't he do the honorable thing and hire a hall or build up his own organization to propagate his denials and attacks on historic Christianity? That would be the ethical thing to do. The modernist may speak fluently of the ethics of Christianity but his standing in the Christian church to proclaim his anti-Christian theories is unethical to say the least.

Between these two groups there is another class which are in the "twilight zone" of compromise. They are the twilight preachers. They speak of tolerance. They seek to fellowship with both fundamentalists and modernists. They want to be considered as worthy of that over-worked and much-abused term "scholars". They are fearful lest the modernists call them "un-scholarly" or "ignoramus". On the other hand they want to be considered evangelicals and when their dubious statements are challenged, or questioned, they cry, "Persecution." Sometimes they defend Darrow and abuse Bryan and yet they want all Christians to recognize them as orthodox.

Let the situation be definitely understood. Christianity and modernism are as far removed from each other as night and day. Modernism is as far removed from Christianity as is Buddhism. Christianity is a supernatural revelation in The Incarnate Word and the Written Word. Modernism is a natural religion that seeks to humanize God and Deify man. The issue is clear. There can be no compromise between two religions. It is impossible to harmonize the two. If you are a modernist, you are opposed to Christianity and if you are a Christian, you are opposed to modernism.

Twilight preachers are either lacking in clarity of thought or in the courage of their convictions. In either case, their po-

sition is inexcusable. Preachers should be able to think clearly and come to clear-cut decisions. They must have the courage of their convictions. Let every twilight preacher think things through and get out of the twilight into the sunlight of God's truth. Do it for your own soul's sake as well as for the sake of those souls who are under your care and for whom you must render account.

EXTRACTS FROM THE GREAT COMMONER'S LAST SPEECH

(Prepared for delivery in closing argument for the State in the Evolution case at Dayton, Tenn., July 21, 1925.)

"The majority is not trying to establish a religion or to teach it. It is trying to protect itself from the effort of an insolent minority to force irreligion upon the children under the guise of teaching science. What right has a little oligarchy of self-styled 'intellectuals' to demand control of the schools of the United States, in which twenty-five millions of children are being educated at an annual expense of nearly two billion dollars?"

"Christianity has been the greatest patron learning has ever had. But Christians know that 'the fear of the Lord is the beginning of wisdom' now, just as it has been in the past, and they, therefore, oppose the teaching of guesses that encourage Godlessness among the students."

Christianity welcomes truth from whatever source it comes, and is not afraid that any real truth from any source can interfere with the Divine Truth that comes by inspiration from God Himself. It is not scientific truth to which Christians object, for true science is classified knowledge, and nothing, therefore, can be scientific unless it is truth."

"Evolutionists attack the truth of the Bible, not openly at first, but by using weaselwords like 'poetical', 'symbolical' and 'allegorical' to suck the meaning out of the inspired record of man's creation."

"What is the taking of a few dollars from one in a day or night in comparison with the crime of leading one away from God and away from Christ?"

"He who spake as never man spake, thus describes the crimes that are committed against the young: It is impossible but that offences will come. But woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones."

"The bodies of our people are so valuable that druggists and physicians must be careful to properly label all poisons; why not be as careful to protect the spiritual life of our people from the poisons that kill the soul?"

"Can parents justify themselves if, knowing the effect of belief in evolution, they permit irreligious teachers to inject skepticism and infidelity into the minds of their children?"

"The science of 'How to Live' is the most important of all sciences."

"Christians desire that their children shall be taught all the sciences, but they do not want them to lose sight of the Rock of Ages while they study the age of the Rocks; neither do they desire them to become so absorbed in measuring the distance between the stars that they will forget Him who holds the stars in his hand."

"A bloody, brutal doctrine-- Evolution-- demands, as did the rabble? nineteen hundred years ago, that Christ be crucified."

DEFENDING THE BIBLE

Every once in a while, a twilight preacher expands his chest and raises his voice to make the profound statement; "We should not defend the Gospel." He says it with such emphasis that the hearer would draw the conclusion that the last word has been said on the subject. Let us ventilate the matter.

Critics seek to tear the Bible to pieces. Modernists deny the fundamentals of Christianity. Professors and preachers are robbing the growing generation of their faith. Theories that are unscientific and contrary to the Word of God are presented as facts. The results of this sowing of tares is evident in the community and the nation. But preachers should not defend the gospel! The principles of evangelical Christianity are constantly being assailed, but we that are set for the defense of the Gospel, should keep silence!

The statement referred to is dangerous heresy. The Christian preacher is an apologetic, who must know the truth, and be prepared to defend it. Paul was an apologetic preacher. He met the heresies of his day with unanswerable arguments. He speaks of his work "in the defense and confirmation of the Gospel." When we defend the Gospel, we are following the example of Paul.

"Is the Bible in danger?" No! The Word of the Lord endureth forever. "Forever, O Lord, The Word is settled in Heaven." The Bible is not in danger. The people are in danger! We have no fear whatever for the Word, but we fear the consequences to individuals and to the nation of the rejection of the Bible. "It is time for Thee, Lord, to work, for they have made void Thy Law." We are definitely admonished to "earnestly contend for the faith which was once delivered unto the saints."

May every theory be weighed on the scale of God's Word and measured by the canon of Revelation before it is given to the world. Let us not be wise above that which is written.

Every orthodox seminary and Bible Institute should have a strong course in Apologetics. No school of the kind indicated is performing its duty if it neglects to prepare its graduates for the defense of the Gospel and to contend for the faith!

Paul W. Rood

"THE JEW FIRST"

By, Gerald B. Winrod
(Romans 2:9)



Philip Sidersky

Our readers will be pleased to know that the editor of *The Defender* has arranged for a series of articles to be written especially for *The Defender* by Evangelist, Philip Sidersky, a converted Jew, of Los Angeles, California.

Evangelist Sidersky was born and reared at Vilna, Russia, a center of Jewish learning, studied for a Rabbi, and is versed in several languages. For a number of years he has been active in preaching the Gospel to his own people in their language. Mr. Sidersky has spoken in some of the leading cities of the United States as well as Canada and has written for various magazines on these important subjects. He has also been active in translating gospel messages in Yiddish and Hebrew.

Knowing the Jews as only a Jew can, understanding them in their own vernacular as only a Jew does, he is able to correct their sources of misleading information coming from Jewish channels in the Jewish way, and knowing their spiritual needs as a New Covenant Jew can discern, he is thus capable of leading both Jew and Gentile to a mutual, common understanding.

California is noted for a great many things, including the great variety of nationalities in her midst, of which a large portion is Jewish—numbering over 150,000. Many of them came from Russia and other

European countries, from surroundings which are altogether different from those found in California.

Coming from countries where state and church have been combined and having very few religious liberties, and with few opportunities for learning the true teachings of Christianity, they present a problem as well as an opportunity to the Christian Church.

There is no class of people that can be so readily reached through the printed page as the Jew. Seldom can one be found among them who is not able to read and write, while in most cases, they are versed in more than one language.

According to a statement in the *Jewish Times*, a Yiddish newspaper published in Los Angeles, there are over 200,000 Yiddish speaking Jews on the Pacific Coast. This shows what a large field there is for Gospel work among the Jews. The various anti-Christian agencies, such as Christian Science, Spiritualism, and other isms, are very active in spreading their pernicious, misleading literature in the Yiddish language among the Jews, especially on the Pacific Coast, and these Cults are spending a great deal of money in that direction. This shows us the great opportunity, as well as the need, and responsibility, of circulating Gospel literature among the Jews.

The readers of *The Defender* will be interested to know that Evangelist Philip Sidersky, of Los Angeles, has translated the Gospel of John into the Yiddish language with Old Testament references in full, appearing on every page. This has never been published before and it will be a very valuable message to thousands of Jews and many are praying that the Lord will provide the necessary means to have a large edition of it published for circulation freely among the thousands of Yiddish-speaking Jews on the Pacific Coast, as well as to supply quantities of it to other cities, and also to Palestine and Russia.

Evangelist Sidersky was a co-worker with the well-known Evangelist, Dr. J. Wilbur Chapman. He has been quite active in his endeavor to reach the Jews with the gospel in California since coming to Los Angeles

five years ago and he conducted meetings in public rented halls as well as in churches and missions all along the coast.

This picture shows Rev. Sidersky in the act of putting on a Jewish Passover scene. He proves from Scripture that Christ is our Passover.



Philip Sidersky

פתח דברך יאיר (תהלים קי"ט קל)
"THE ENTRANCE OF THY WORD GIVETH LIGHT"
(Psalms CXIX, 130)

PERILOUS TIMES

"For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." — Ephesians 6:12.

Hickman, slayer, said when the little helpless girl stood in his presence, there came over him an "URGE" to kill her which he could not resist. His lawyers call the "URGE" insanity; but a better name is "DEVIL." "WE WRESTLE NOT AGAINST FLESH AND BLOOD."

Devils are real. Devils are intelligent. Their headquarters is Hades, but they have access to the earth-plane. The servant of sin does not know what he will do in an unguarded moment. He is not his own master. There is one safe place,—under the Blood. Many careful parents read the 91st Psalm daily and take it as protection for their household.

Following quick on the heels of the Hickman tragedy, the Country was shocked with a report from Michigan that a man by the name of Adolph Hotelling was guilty of a similar crime. He butchered a little five-year-old girl. Following his arrest, he gave brooding over the Hickman case as the reason for his crime. He said, "I don't know why I did it—why I killed her—why I treated her so." Continuing his confession, he said,

"Well, I got her into my car. So help me God, all I wanted was to take her home; but some devil in me took charge of my mind. Instead of driving her to her house, as I had intended, I turned back and took her along the Stanley road toward the crossroads, into which we eventually turned."

As we continue to approach the end of the present age, the Satanic forces will find more and more freedom for their operations. Just before our Lord's return, they will produce their masterpiece in the form of the Anti-Christ, under whom the world will be hurled into the "Great Tribulation" period. — "We wrestle not against flesh and blood."

—Gerald B. Winrod.

NOTICE!

Any church desiring the services of Evangelist Sidersky to speak on the following subjects:

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- "Christ and The Passover;" (A realistic demonstration of this ancient Jewish Feast as observed today with interpretations in relation to Christ.)
- "The Jews in Russia and the Return of our Lord."
- "Jews Going Back to Palestine, the Christian's Opportunities."
- "The Budding of the Fig Tree and the Religious Insects;"
- "Israel Among the Nations, the Jews and the Gospel;"

or anyone interested in helping to circulate the Word of God among the thousands of non-English speaking Jews, not only in the United States and Canada, but also in Russia and Palestine as well, may communicate with

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"Are you warming your hands while Modernism crucifies your Lord" — John Stokes.

THE MUCKRAKER

By, Gerald B. Winrod

Theodore Roosevelt once adapted the language of John Bunyan to modern usage by coining the word "Muckraker." We find the Muckraker at his best today. The clergy is usually the target at which the Muckraker hurls his muck.

Something is radically wrong when a work like "Elmer Gantry" can be the most talked of book for months. Popular writers know that muckraking pays well. The Muckraker lives in mud; to him nothing is clean.

What prominent preacher or evangelist has not been made the victim of sordid stories! The story has been circulated far and wide that one prominent evangelist is a dope-fiend. Perhaps no blacker lie was ever told. And yet, this evangelist has to live it down as he travels from place to place. Not only the minister, but men prominent in public life are invariably besmirched by the professional Muckraker.

George Washington was not spared. It was Paul Leicester Ford who became the muckraking jackal who dug into Washington's grave and painted him as an immoral, roaring, rioting country squire.

Theodore Roosevelt was made the victim of the Muckraker's filth. Who has not heard whispered the obscene stories about the personal life of the noble Woodrow Wilson?

Two muckraking biographies have appeared in recent weeks; one by Captain Paxton Hibben on Henry Ward Beecher, the other by Gamaliel Bradford on D. L. Moody.

Beecher is pictured as a moral degenerate, indulging himself with another man's wife. He is seen "as a loudmouthed charlatan, uncouth, lubberly, with a gift of speech and shrewdness of publicity that kept him in the limelight." Beecher, the man to whom Lincoln went frequently in times of trouble during the Civil War, is entirely misrepresented in Hibben's biography.

Moody is presented as an ignorant man who cherished a contempt for learning. Bradford, a modernist, ridicules every essential of Moody's theological beliefs. His biography is an indirect assault upon fundamental Christianity. Moody is seen as a type of the dangerous theology from which advanced scholarship is seeking to save the people. A distorted portrait of the real Moody is presented.

Give the Muckraker some great character and let him exaggerate to the utmost every possible weakness of his personality and advertise every lie that was ever told about him; let the Muckraker ignore and sneer at his victim's true greatness; then give him a publisher that knows the advertising game, and watch him collect the royalties on his book. The Muckraker is frequently a liar!

One institution on the Pacific coast is suffering just now from vicious propaganda. I refer to the Bible Institute of Los Angeles. Some months ago the report was started that it was becoming modernistic on important matters of teaching. Evil whisperings are going the rounds. I was satisfied in my own mind that it was tottering theologically when I came to the coast this time. Bad insinuations are rampant. Nobody seems to know just what kind of heresy is being propagated; they only know that something terrible is taking place in the Institute. Not a few fundamentalists are eager to believe the worst.

Now, after careful investigation, it is my conviction that the Institute is as sound as it has ever been. For some reason, Dr. John M. MacInnis is being made the victim. He has the important position of Dean of the Institute. He had been presented to me as a heretic. The Muckraker has been merciless in dealing with him.

Dr. MacInnis has just written a book on Peter the Fisherman Philosopher, which contains an introduction by Dr. G. Campbell Morgan. This book has been branded as a modernistic production. Nothing could be farther removed from the truth! Dr. MacInnis has a style of his own. The book is of a philosophical character and its language, to the lay reader, is certain to seem involved. It contains statements which can be interpreted two ways. Some things are not stated with the clearness that some readers enjoy. But the author has a style of presentation all of his own. Not a few critics have tried to make it appear as bad for Dr. MacInnis as possible.

Reports had prejudiced me against the Institute until it was made possible for me to make first hand investigation. Now, I am convinced that some good men have been made victims of muckraking.

Unsigned mimeograph letters are being circulated. One such missive, consisting of three large typewritten pages, was mailed to me. Here, I thought, the critic working under cover, would surely give something definite and exact, proving the Institute to be unsound under its present leadership. No exact statements were given. The letter was largely a satire on Dr. MacInnis. The one criticism of the book was that it was not written in understandable language. Granted that this be true; assume even that the book was not well written — this is no reason for branding the author a heretic. However, on the other hand, many people bear testimony that the book has been a great blessing to them. Dr. MacInnis professes faith in every distinctly Christian fundamental.

The board of directors of the Institute need prayers under the present circumstances. The Institute will weather the storm and will come out the stronger for the experiences through which it is passing. The finest crystals are formed under the highest pressure. Let us learn an important lesson from this unfortunate experience—refuse to believe the Muckraker until he presents his proof; be as patient with the brethren as you would want them to be with you under similar circumstances.

Mr. Winrod's California Tour

Rev. Charles E. Fuller, whose writings Defender readers are enjoying, is pastor of a large interdenominational work, called Calvary Church, in Placentia, California. Rev. Fuller, a fine Christian brother, is deserving of the success which is accompanying his efforts in Placentia. It was a joy to speak in his church each night for a week, January 1 to 8. The crowds were large; some nights we turned people away.

From Placentia we journeyed north to Orland, California, which is only a few miles from Mt. Shasta. There we spoke seven times in four days under the auspices of the Mission Free Church, of which our close friend, Rev. George D. Blomgren, is pastor. His little church was packed each night and with one exception the pastors of the community were friendly.

San Francisco has the reputation of being the most difficult city on the Pacific Coast in which to do religious work. The city is largely Roman Catholic, the foreign population is for most part non-Christian, and the whole momentum is reverse to fundamental Christianity. But in the providence of God, I had one of the best meetings that I have had in California, in San Francisco, January 15 to 22. In the eight days I delivered thirteen addresses in the large Glad Tidings Tabernacle, of which Rev. R. J. Craig is founder and pastor. Practically all the lectures were broadcasted over radio K. G. T. T. More than 2,000 persons packed into the Tabernacle for the

last lecture on the Return of the Lord. An urgent request was made for me to return for a two weeks' campaign. We thank God and take courage.

After one night of rest following the San Francisco meeting, I spoke on "Dispensational Truth", Tuesday night, January 24, in San Jose. The meeting was held in the Grace Baptist Church, of which Dr. C. J. Knight is pastor. His church was packed and it was a pleasure to meet many friends who attended my previous campaign in the First Baptist Church of San Jose.

Wednesday, January 25, was given to the First Presbyterian Church of Modesto, Dr. Marcus McClure, pastor. I spoke by request on "Science and Religion."

I always feel better after seeing my dear friend, Rev. Paul W. Rood of Turlock. By Thursday, January 26, I was beginning to get homesick and was tired from the pressure of heavy duties. Association with Brother Rood for a day and a half provided the spiritual tonic needed. The hospitality of Mr. and Mrs. O. G. Olson, in whose home I always stay when in Turlock, was refreshing. Brother Rood had a good crowd waiting for me in his church Thursday night.

Two days rest, spent in Barstow, California, were followed by the opening of a campaign in the Lincoln Avenue Presbyterian Church of Pasadena. The meetings there covered the week of January 29th to February 4th. Rev. Robert L. Evans is pastor of the Church and this was my second campaign in Pasadena. My previous meeting was held in the Tremont Baptist Church, of which Rev. B. F. Fellman is the pastor. The Lord is blessing the testimony of both of these men in aristocratic Pasadena. Inclement weather interfered with some of the meetings, but the campaign closed with what was said to be the largest crowd ever seen in the church.

Closing Sunday in Pasadena, I was motored to Santa Ana by friends Monday and gave the first lecture in Santa Ana that night. The largest crowds ever seen in the Christian Alliance Tabernacle were present. An agreement was made that I should return to Santa Ana for a big tent meeting, to continue three weeks. Rev. C. D. Hicks started the work in Santa Ana on nothing but faith two years ago, and today they own a large piece of ground in one of the best sections of the city, have a beautiful building, a large Sunday School and big congregations. Because of urgent requests I held afternoon meetings in Santa Ana as well as evening lectures.

On the first day of February I spoke to the students of the Los Angeles Baptist Seminary.

This manuscript is being prepared just following the Santa Ana meeting. Closing on Friday, I am traveling Saturday to San Diego, where I will begin a campaign with three meetings Sunday, in the First United Brethren Church.

When you think of Winrod, just know that he is out somewhere on the firing line. Remember him at the Throne.

—Gerald B. Winrod.

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DEFENDER BOOK DEPARTMENT

Books given favorable review in this Department may be ordered from The Defender Publishers, Wichita, Kansas.

"Both Sides of Evolution" by, Charles Spurgeon Knight, Published by, Arthur H. Field Publishing House, San Jose, Calif., \$1.00.

Here is a unique production. There has never been announced in these columns a more desirable work on Evolution. Dr. Knight has read widely and studied profoundly.

The book is easy to read, being immune from bombast. In clear cut terms, both sides of Evolution are set forth. The arguments are presented in the form of a debate, between "the president of a State University" and "the well known pastor of a great metropolitan church."

The subject of the debate is, "Resolved, that we have sufficient evidence to warrant our substituting the theory of man's organic evolution for the Biblical account of his creation." The University President takes the affirmative, while the pastor takes the negative and these well informed imaginary opponents come to grips immediately. At times the arguments are heated and the reader's attention is held from the first to the last.

In these 253 pages will be found a condensed statement of all the arguments for and against Evolution. Dr. Knight is fair to both sides. The educational worth of the book cannot be overestimated. We hope for it a wide circulation and urge every Defender reader who would be informed in detail on this subject to procure a copy.

"Woodrow Carlyle," by, Eldridge B. Hatcher, Published by, Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. \$1.50.

Dr. Hatcher has won an enviable position as a writer of religious fiction. His knowledge of people, his understanding of life's problems, his constructive imagination, his ready command of good English qualify him for this field of literature. His latest volume is one of his best. It tells the story of an honest, though fearfully conceited, university man who has lost his faith in the Bible as God's Word and who finds his way back to the Old Faith by applying to the Bible the tests of daily life. The fact that a charming young woman aids him and later becomes his wife, does not detract from the interest of the story.

"Is the Antichrist At Hand?" by, Oswald J. Smith, Published by, Christian Alliance Publishing Co., 260 W. 44th St., New York. 50c.

The present author has made for himself a great reputation. Already this remarkable book has had more than 40,000 circulation. It contains eight addresses on prophetic subjects delivered in Toronto, Ontario.

Mr. Smith discusses in detail, the character, rise and reign of the Antichrist. He finds the Benito Mussolini has many of the characteristics of the Antichrist. We learn that the prophecies are being fulfilled with an amazing rapidity, which according to the author, speaks unmistakably of the soon return of Jesus.

"Seven Sunday Night Talks", by, J. C. Massee. Published by, The Bible Institute Colportage Ass'n, 843 N. Wells St., Chicago. 75c.

Seven powerful sermons by the noted pastor of The Tremont Temple, Boston, will be found in this volume. The author's charming personality is reflected on every page.

The subjects are, "Come", "Now", "The Natural-born Fool", "The Rich Fool", "The Jazz Fool", "The Cave of Adullam", and "The Last Word".

Dr. Massee is one of the most eloquent preachers in America. Each sermon sparkles with practical philosophy and is rich in illustration. His stand against Modernism is particularly gratifying.

(Turn to page 12.)

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DEFENDER BOOK DEPARTMENT

(Continued from page 11.)

"The Sinking of the Titanic", by, G. A. Griswood, Published by, The Author, 3956 Thirtieth St., San Diego, Calif. 10c.

This tract is specially prepared for navy and army service men and is endorsed by Secretary Wilbur of the Navy. In the first ten pages a graphic description of the Sinking of the Titanic is given. Seven strong, practical points and spiritual lessons are given, also a narrative of John Harper's last convert, who accepted Christ while floating around in the water and was afterwards rescued. The tract closes with a strong personal invitation to accept Christ as Saviour.

"The Case Against Evolution", by, George Barry O'Toole, Published by, The MacMillan Company, New York City. \$1.75.

It is frequently said that, "all men of science are evolutionists." How many times have fundamentalists been held up to ridicule by the scholastic hierarchy on the charge that only ignorance of scientific knowledge keeps one from accepting the evolutionary hypothesis! The present book is an eloquent argument against this absurd claim.

Dr. O'Toole is a scientist, a specialist in the field of biology. He is in possession of facts, tremendous facts, facts that can be weighed, studied, classified and photographed which he knows disproves Evolution and sustains special Creation. He argues not because his mind is set against any form of knowledge which is not in conformity with the teaching of his church. He has made the same investigations that the evolutionists have made; he speaks their language and shows where in their facts do not warrant their conclusions.

One cannot ignore the scientific dogmatism employed by scientists to protect their theory. That they should suppress evidence through prejudice against the Word of God is greatly to be deplored.

Dr. O'Toole has rendered an incomparable service to both true science and fundamental Christianity. Conservative religious leaders will do well to arm themselves with the scientific material contained in this book as they seek to combat this monstrous evil which has gained control of the educational systems of America.

"Dealing Squarely With God", by, Ralph S. Cushman, Published by, The Abingdon Press, New York City. 50c.

Here is a good book on Stewardship. Fine, Scriptural teaching on the tithe is presented. We read, "Biblical history records the setting apart of one tenth of income as that acknowledgement. This separated portion ought to be systematically administered for the Kingdom of God, and the balance treated as no less a trust."

Dr. Cushman holds that the best way to begin the study of stewardship lies alongside the general outline of stewardship principles as adopted by many Christian communions and found in the Discipline of the Methodist Episcopal Church. In the four chapters of this Primer this Stewardship Creed is discussed and clarified with the desire that the members of our Churches may have a better understanding of the Scripture teachings of stewardship.

"Songs in the Night", by, C. C. Crawston, Published by, Loizeaux Brothers, 1 East 13th Street, New York City. \$1.00.

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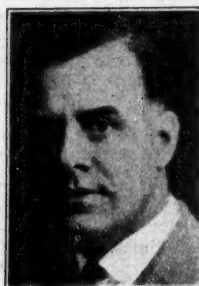
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METHODIST MODERNISTS WIN IN TEXAS

By, Rev. Otto A. Muecke, Le Sueur, Minn.

The recent action of the Northwest Texas conference of the Southern Methodist church is prophetic. Two years ago that conference took a bold and determined stand against false teaching in Methodist schools. A resolution was passed that no school would be financially supported by that conference until the faculty of such school subscribed to the accepted standards of the Southern Methodist church. The resolution provided that the president of each school that expected financial support from the conference should sign a statement to the effect that the faculty of such school held, "without mental reservation, equivocation or interpretation none other than the accepted standards" of Methodism.

Following the action of this conference, the president of Southern Methodist University refused to sign such a statement, declaring that he was not authorized thus to sign. This resulted in the withdrawal of the funds of the Northwest Texas conference from that school.

At the last session of the Northwest Texas conference this resolution was repudiated and the rule adopted revoked. In its place a resolution was adopted instructing all trustees of Methodist schools to use all diligence in seeing to it that the faculties of such schools are sound in the faith and in Christian character.

Thus inch by inch we retreat before the advance of that sure and steady gain of modernism that few informed men will longer deny. There is not a word in the resolution substituted by the Northwest Texas Conference for the objectionable rule of two years ago that any sane, safe Methodist can object to. However, the fact remains that it is virtually powerless and lacks all elements of enforcement. The rule for which it was substituted was altogether fair, just and reasonable. It was also enforceable. A like rule in every annual conference in Methodism would guarantee sound teachings for the youth of our great denomination.

It is needless that we seek to comfort ourselves with the idea that such retreat will not in the ultimate prove fatal. Pulling the teeth out of our official pronouncements at annual and general conferences is not only a dangerous habit, but has come to be a kind of nauseating joke. We have come to expect any really meaningful action, looking to the protection of our church from false doctrine and false teachers, to immediately be referred to some dental committee for such extraction.

Thus the Northwest annual conference, so courageous in its action of two years ago, has dropped back into line and, though the brethren of that conference are ninety-nine per cent sound, the mighty weight of their boldness in defense of the faith has dwindled to nothing while the liberals smile at another step forward accomplished.

The action of the Northwest Texas conference goes deeper than the mere matter of this resolution. It must be remembered that Bishop Moore presided at this session of the conference and thereby hangs a tale. Bishop Moore is not in the habit of leaving such rules as I have referred to on the records of annual conferences over which he presides. He leads the onward march of modernistic tendencies in Methodism today and his influence has not failed to register itself in every diocese over which he has presided. Mark my word, when his four years are up, the old Northwest will be a very different conference to what it was when he took charge. He sees to that. Witness, Oklahoma!

The Brotherhood of Man

By, Rev. Otto A. Muecke, Le Sueur, Minn.

The "Brotherhood of Man" is a phrase so commonly used both in addresses and writing of modernists that there are those among the clergy and laity who believe that this is an entirely new idea and the product of modernism. Taking into consideration also the fact that the phrase "The Brotherhood of Man" is quoted almost to the exclusion of the "Saviourhood of Jesus Christ", it is not to be wondered that there are some who believe that modernist preachers are more concerned about the welfare of their fellowmen than are the conservative members of the clergy. In fact, however, the case is quite different. The modernist is no more concerned about his fellowmen than his fundamentalist neighbor, but far less concerned about salvation which is in Christ Jesus only.

Destroys Foundations

The modernist in his attempt to be of service to his fellowmen has lost the dynamic power of love emanating from the cross on Golgotha where the Son of God and Saviour of mankind gave His life a ransom for

Atheists Praise Keith

Sir Arthur Keith, who declared that "Darwin was right" before the last meeting of the British Association for the Advancement of Science, was warmly commended by the American Association for the Advancement of Atheism. They told Sir Arthur, "WE HAIL WITH JOY YOUR UNCOMPROMISING CHAMPIONSHIP OF THE APE ANCESTRY OF MAN. YOUR BOLDNESS AND PLAIN-SPEAKING WILL ENCOURAGE ATHEISTS THE WORLD OVER." Again we find Evolution and Atheism working hand in hand. It is reliably reported that Sir Arthur is a member of the Rationalist Association.

all. The modernist sneers at what he calls a "bloody religion." He believes in a theoretical ideal, which he calls Jesus, but has lost sight of the actual personified ideal in the living Christ. This is but natural since, to him, the virgin birth is a myth; the miracles of our Lord are exaggerated accounts of healings now common, but in His days uncommon; Christ's death upon the cross was just the death of a martyr; His physical resurrection is the product of the imagination of sorrowing disciples and hysterical women; and His visible ascension is a childish conception of a spiritual fact discovered through the medium of twentieth century intellectualism. Having thus lost the Saviour in a maze of human and therefore, fallible philosophy and yet having within them the desire to good, which desire was awakened when they still believed on the Christ of God's Holy Word, they quite naturally continue to speak of the "Brotherhood of Man"—but the dynamic power of love and sacrifice is gone.

The conservative Christian, however, who daily experiences the love of God as manifested in God's unspeakable gift, the Lord Jesus Christ, and who accepts the Saviour as revealed in Holy Writ does not speak so often about the "Brotherhood of man" because to him it is not new. One cannot believe in the living Christ without being filled with love toward one's fellowmen. It is not necessary to speak and study con-

tinually about our duties toward our fellowmen if one has within him the dynamic power of love which leads and drives to acts of mercy.

Modernism Weak

At present the writer of these lines cannot think of a single charitable or educational institution in the United States that has been founded and is being wholeheartedly supported by those of the modernist trend of mind. On the other hand, it is evident on every side that the fundamentalists, while not talking about "The Brotherhood of man", are practicing it in ever increasing joy and willingness. The great spiritual leaders of Christian history likewise were all men who held strictly to the Word of God. Luther, Calvin, Knox, Wesley, Moody, etc., did not depend upon their intellectual gifts with which they were abundantly blessed, but upon the revelation of God's will in Holy Scripture. It was their loyalty to the authority of the unadulterated Word of God that urged them on and brought about reformations, conversions and new strength to the church.

A Fosdick may draw large audiences, a Locke may glory in his office as bishop, and a Cadmann may speak entertainingly to a host of radio listeners, but the power which regenerates lives and enriches souls is lacking. They have popularity and glory in it. They may be sincere! They may earnestly strive with all their mental power to bring about a fuller realization of the "Brotherhood of man", but their shallow philosophies produce only a shallow result. They view humanity through theoretical eyes. They are generals who command their listeners to go into highways and byways to invite the poor to the wedding feast, but their servants seldom obey, and, except for an occasional slumming trip of investigation and study, remain within the strongholds of their offices or mingle with the "intellectuals". Fine generals they are, generals who instead of leading their men into battle, drive them on from behind the battle lines. It reminds one of the World War. There is only this difference. The officers of our army relied upon the United States government, as final authority; the so-called leaders of modernism, however, rely upon their own authority.

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KANSAS ORATOR OPENS CHURCH CAMPAIGN

Dr. G. B. Winrod Is Now
At Lincoln Church

RAPS GUESSING IN SCIENCE, RELIGION

Says Conflict Lacking In
Established Facts

The meetings of Dr. Gerald B. Winrod, Kansas lecturer and editor, got a running start last night when he delivered his first lecture on "Science and Religion" to a full house in the Lincoln Avenue Presbyterian Church, 471 West Mountain street. He will be heard each night this week on subjects along the general line of scientific Christian thought.

In laying the foundation for his week of addresses, he said last night, "there is a natural world and there is a spiritual world. Science is the religion of things natural, and religion is the science of things spiritual. Between the actual proved facts of science and religion there is perfect harmony, but between the guesses of scientists and the dogma of religionists there is discord. Render unto science the things that belong to science, but render unto God the things that are God's."

Unpleasant Dogmatism

"Let men of science confine themselves to what they can prove and they will find a beautiful harmony between science and the Bible. There is an unpleasant dogmatism running through much of modern science. It has never occurred to some scientists that they might be mistaken. It was science that killed people for teaching the world is round. Science in the Middle Ages professed to read the future by the stars. Science used to teach that baser metals could be transmuted into gold.

"In the beginning God" — this is the first great fact of all true science. Everything in nature bears the stamp of creation, showing it to be a manufactured product, given life from an invisible spiritual source. God wrote two books — the Book of Books and the book of nature. There is no discord between the two books. The trouble is in the eyes through which the books are read.

Not Mere Sentiment

"Christianity is not mere sentiment, dogma and theology. It rests upon certain eternal spiritual laws that are as fixed as the laws of mathematics. We might as well talk about revising the laws of chemistry as to talk about revising the creeds of Christendom. Our creeds are exact statements of spiritual verities. Comply with these laws and definite results will be experienced; oppose them and suffer the consequences.

"All root causes proceed from the spiritual sphere. Effects are registered in the material world. Natural law deals at one end with force and matter and at the other end with spirit. Every fact proved in science is linked to a spiritual mystery which science cannot prove. Biology tells about life; it cannot tell what life is, for all life is spirit in action, a gift from God. Newton discovered gravi-

tation; he did not discover gravity; that has not been discovered yet. Astronomy cannot tell what holds the planets in space, because force has its origin in the eternal spirit.

Explains Millikan Ray

"The Millikan ray is one hundred times as powerful as the X-ray. It registers through three feet of steel. No scientist can tell what the cosmic ray is made of, because it is super-physical in origin. Some one has said it is God. No, the cosmic ray is not God; it is the hem of God's spiritual garment. Trace every manifest thing into its root cause, and you take it into the spiritual sphere. The science of the future will be a spiritual science.

"God is a spirit, and the real permanent, enduring values of life are spiritually discerned."

Tonight, Dr. Winrod will speak on "Dispensational Truth"; Tuesday, "Christ Within"; Wednesday, "Scientific Praying"; Thursday, "Life After Death"; Friday, "Scholarly Dangers"; Saturday, "Jonah and the Whale." His meetings will conclude next Sunday.

Note: The above is a reprint of an article which appeared in the Pasadena Star-News, January 30, 1928.

CRUDE SCANDAL

For years, J. Frank Norris has directed the fight against using Southern Baptist money in his state to promote blighting heresies in the schools of his denomination — particularly Baylor University, located at Waco, Texas. Because he has received such a large hearing among the middle classes of people who furnish the money to keep the schools going, he is greatly feared by the Baptist hierarchy. He has been through many fierce battles with Baylor and when he succeeds in getting his enemies out in the open, he invariably gives them a thrashing.

Dr. S. P. Brooks, president of the University, launched a two page attack on Norris in a recent issue of "The Baylor Monthly". It is difficult to realize that the president of such a large institution could so lose his temper and dignity as to resort to the cheap, mud-slinging bombast contained in this article. The article is putrid in the extreme, poorly written and without intellectual depth. The president blundered when he tried to be funny.

Worse than the crudeness of the article is its apparent deception!

Dr. Brooks refers to a fire which occurred on Baylor property on Saturday, February 11, 1922, when Carroll Chapel and Library were burned. He points out that the following Sunday morning, Norris took up a collection for Baylor which was "reported" to have been \$1,500. In involved language he accuses Norris of theft and says that only \$100 was sent to the University. It is implied if not actually stated that Norris kept \$1,400.

Brooks made this charge once before, and Norris answered it. But in an effort to prejudice others against Norris he is mean enough to repeat it. Texas Baptists should be ashamed of such a University president. Again Norris answers the charge in these words:

The Preacher on the Fence

By, W. H. Kuykendall

What do we mean by fundamental religion? Answer: Standing by the revealed Word of God as literally true from Genesis to Revelation. What do we mean by modernism? Answer: Any religious theory that contradicts the Bible. A preacher, trying to stand on both sides of this the great question, is a religious clown trying to ride two bucking mules going in opposite directions. I always know where to locate a preacher that says "I am neither a fundamentalist nor a modernist." He is both a modernist and a coward. I always admire a preacher that will come out flat-footed and say, "I am a modernist." It takes courage for a preacher to line up with men who deny the divinity of Jesus Christ, with men who do not believe in miracles, and believe that Jesus was a bastard, the son of a fallen woman.

This non-entity preacher who has no conviction of his own is a religious parrot, who talks as his infidel professor told him to talk,—just take no stand and talk on both sides of the question at the same time. He reminds me of Brother Watson away back deep in the sticks of Arkansas; Brother Watson was always ready to talk at the prayer meeting. One night the pastor could not get any one to talk and said, "Brother Watson, what is the matter with you, for you are always ready to talk?" Up came Watson and said, "Yes, I never could read, or write, or think, neither can I think thinking, but I sure can always talk talking."

Just yesterday I met the pastor of a large church and I asked him, "Are you a fundamentalist or a modernist?" He replied, "I am neither a fundamentalist or a modernist," then he flew into talking and said, "Creeds are ruining the world, we had better do away with our creeds." Just then a brother standing near said, "Brother, everybody has a creed, whatever a man believes is his creed." I stopped him and took sides with the preacher by saying, "No, the preacher is right, thousands of good people have done away with their creeds, in fact all those poor fellows in the asylum have no creeds." Just then this creedless preacher, who can ride two mules at the same time, one going east and the other going west, remembered that he had not cashed his check.

When I was a boy I remember hearing the great and noted J. R. Graves, D. D., L. L. D., tell my grandfather that we did not need more men, but more man. I did not know what he meant then, but I do now. One day after hearing one of these double mule riders talking, not thinking, the following couplets came to my mind: "He wiggles in and he wiggles out and leaves the people still in doubt, he starts for heaven, then for hell, and where he'll land no one can tell."

Before this modern evolution got into our schools, our people were law-abiding. According to our government reports during 1850 we only had one man in jail to each 3442 population, while now we have over one man in jail to each 757 population. At this rate how long will it take to get us all in jail? Any man who rejects the Bible is like the man who blew out his light so that he could see how to walk in the dark. In Jacksonville, Florida, I heard the noted soul-winning Japanese evangelist, Paul Kanamori, called "The Moody of Japan", preach. When a small boy a missionary led him to Christ and when hardly grown God called him to preach; he went to school to prepare for his life work. There he was taught evolution, and gave up the ministry. He remained out of his work over 20 years, but was finally reclaimed and in five years he led 48,000 souls to accept Christ. When you go to spell evolution don't forget to commence it with a "D".

A real man believes in a real God and a real Savior and a real heaven and a real hell and lives a real life; our churches need more oldtime Holy Ghost religion. The revival will have to come in power to quicken them, in noise to awaken them, in fire to warm them, in wind to move them, and in tongues that God may speak through them.

"The Sunday morning following the fire I asked my Sunday School class — not the congregation — to make an offering to rebuild the chapel. I was disappointed in the offering. The exact amount that was put in the plate was \$54. I added \$46 personal money and sent a \$100 check to the University."

THE GREAT STONE BIBLE (Continued from page 1.)

EXPLORERS AND THEIR CONCLUSIONS

It is generally agreed that the pyramids of the Gizeh group are all of the age of the fourth dynasty, that is, older than 2000 B.C. There is no known time within our historic periods when this pyramid was not famous. Herodotus, the so-called Father of History, as early as 45 B.C., made a personal examination of it, and devoted some most interesting paragraphs to it. Siolus, Strabo, Pliny, Durius, Samius, Alexander, Apion, Dionysius, and many other ancient authors have written about the Great Pyramid, but though it has been standing in its place for 4000 years, it is only within the last hundred years or less, that there has been any rational appreciation of it. Probably Caliph El Mamoun, 820 A.D., was the first man to enter the upper passages after those passages were closed by the completion of the pyramid. This el Mamoun, the son of Haroun Al Raschid of the "Arabian Nights", believed the Great Pyramid to be crowded full of precious treasure. He therefore decided to open it. This, with the crude instruments and poor knowledge which his hordes possessed, proved no easy task, but Mohammedan fanaticism and tyranny proved equal to the undertaking. An excavation was driven in for a hundred feet with everything solid up to that point. Having expended all this labor to no effect, the effort was about to be abandoned when the sound of a falling stone in some open space not far beyond them was heard. This incited them to dig deeper and presently they broke through into the regular passageway just where the first ascending passage forks off from the descending one. The stone which had fallen was one which hung in the top of the entrance passage, quite concealing the fact of another and upward way. But this passage they found stopped by a heavy stone block fitted into it tight as a cork in the mouth of a bottle, so tight that it remains there still; so they dug and blasted around it, but even beyond the portcullis the whole passage was filled up with great stones from top to bottom. Removing one, the next slid down in its place and so another and another, each of which was removed, till at length the entire passage was freed from obstruction. "Up", as Professor Smyth describes it, "up no less than 110 feet of the steep incline, crouched hands and knees and chin together, through a passage of royally polished limestone, 47 inches high and 41 inches broad they had painfully to crawl, with their torches burning low." Thence they emerged into the Grand Gallery, seven times as high as the passage through which they came, empty, however, and darker than night. Still the way was narrow and steep, only 6 feet wide at any point and contracted to three at the floor, though too high for the power of their smokey lights to illuminate. Up and up the smooth and long ascending floorline the marauders pushed their slippery and doubtful way, till near the end of the Grand Gallery. Then they clambered over a 3 foot step; bowed their heads beneath a low doorway, bounded on all sides with great blocks of frowning red granite; and then leaped without further hindrance into the grand chamber, the first to enter it since the pyramid was built.

A noble chamber did these maddened Moslems also find it, clean and garnished, every surface of polished red granite, and everything indicative of master builders, but the coveted gold and treasures were not there. Nothing was there, but black and solemn emptiness. There stood a solitary stone chest indeed, fashioned out of a single block, polished within and without, and sonorous as a bell, but opened lidless and empty as the space around it. The Caliph

LOS ANGELES BAPTIST THEOLOGICAL SEMINARY

The Baptist Octopus of Modernism, backed up by the "Religious Education Association", secured a strangle-hold on the Baptist Educational Situation on the Pacific Coast when it captured both our schools, the one theological, the other academic. Both schools are now held in the embrace of the Octopus as captives to "Affiliation" with its modernistic schemes. The results are spiritual paralysis of the one, a growing loss of confidence in the other as a safe school for the faith of our Young People, and the absolute necessity as a defensive measure for a third school to serve the denomination as a perfectly safe and sound Theological Seminary for the training of its young people.

Such a Seminary was organized and incorporated in May 1927 to be officially known as the Los Angeles Baptist Theological Seminary. It opened its doors for students last October in the Calvary Baptist Church. Six well known Baptist Ministers comprise the Faculty. They all combine loyalty to the whole Bible with sound scholarship. F. W. Farr, D. D., a Bible Teacher, with a national reputation, is Dean of Theology. The President is William Albert Matthews, D. D., who has held successful pastorates in St. Louis, Chicago and Los Angeles and, for twenty years, an uncompromising foe of Modernism.

The first semester closed January 20th with 27 day students enrolled and all expenses paid. The Seminary operates on a faith basis. The second semester began January 24th with an increased enrollment and a substantial demand for night classes.

The aim of the founders is to establish in Los Angeles a Theological Seminary whose Students shall forever be protected by law and training from the poisonous breath of modern infidelity; the orthodoxy of whose Teachers and Teaching shall be absolutely unquestioned; a Seminary that stands upon "The Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone." The Constitution and By-Laws of the Seminary forever forbid the teaching of Evolution or any phase of Modernism.

The "Affirmations of Faith" adopted and enforced, demand absolute loyalty to the whole Word of God; the absolute Deity of our Lord Jesus Christ, His Virgin Birth and Bodily Resurrection; the Blood Atonement, Regeneration, the Gift of the Holy Spirit and belief in the return of Jesus Christ both personal, visible and imminent. The "Articles of Faith" repudiate the much used phrase "Religious Education", because it is of Unitarian origin and outcome, "Religious Education" stands condemned before the judgment seat of Jesus Christ Himself, who taught Nicodemus and Paul that salvation comes only through regeneration and not through education. On the contrary, the Seminary emphasizes Christian Education.

The principles of Administration grow out of obedience to scriptural truth. The Seminary rejects the advice or aid of Modernists in its management. Publicly and annually, each Officer and Teacher must subscribe to its "Affirmation of Faith." It puts on no "Drives" or "Campaigns" for funds. It refuses to make debts and then go begging to pay them. Such practices will not stand the searchlight of Scripture. The Officers of this Seminary unanimously believe that obedience to Scriptural Truth honors God and, according to His promise, will secure His lasting blessing upon the Seminary. It also maintains that Revelation is a higher authority than Reason, Philosophy or Science. All teaching which contradicts Revelation is rejected as false. Departure from this Principle accounts for the confusion, schism, and strife among Christians today—giving birth to Modernism.

It is, therefore, insisted that all policies, training, teaching and doctrine shall be brought into harmony with Scriptural Truth.

NOTE: When space permits, we announce one sound institution of learning to an issue in THE DEFENDER. This is a free service to orthodox colleges and to parents who may be seeking a safe school for their children. This month, attention is called to the new Los Angeles Baptist Theological Seminary of which Dr. William Albert Matthews is president. Dr. Matthews is a capable man and has held large and successful pastorates in his denomination for twenty years.

—Editor.



Dr. W. A. Matthews

was astonished. His quarriers muttered their anathemas over their deception into such enormous, unrequited, and fruitless labors. Nor could El Mamoun quiet the outbreking indignation toward him and his courtiers except by one of those saintly frauds in which Mohammedanism is so facile. He commanded that discontents go dig at the spot which he indicated where they soon came upon a sum of gold, exactly equal to the wages claimed for their work, which gold he had himself secretly deposited at the place. When it was found, he could not repress his astonishment that those

mighty kings before the flood were so full of inspiration as to be able to count so truly what it would cost in Arab labor to break open their pyramid.

For centuries the Arabians went in and out at will but apart from the mere fact of the forcible entrance by Al Mamoun little is known about the pyramid. We must therefore depend upon the explorations and accounts of Europeans who have visited, measured and photographed the pyramid from time to time. One of the first and greatest of these travelers was Sir John Mandeville, who spent thirty-three years

in wandering through the East visiting Egypt and the pyramids about A.D. 1350. He left us a theory concerning them, but confessed he was afraid to enter them because they were reported to be full of serpents. Mr. John Greaves, professor of astronomy in the University of Oxford, visited the pyramid at his own expense in the spring of 1637 and published his *Pyramidographia* in 1646. He was soon followed by English, French, Dutch, German and Italian explorers. Special additions were made to the stock of pyramid information by Nathaniel Davison, British Consul at Algiers, 1763. When Napoleon was in Egypt, 1799, the French savants who accompanied him did important service in increasing the knowledge about the Great Pyramid. They surveyed the ground, determined the value of the location in trigonometrical relations, discovered the incisions meant to serve as sockets for the original cornerstones of the foundation, and wrote descriptions of the Great Pyramid which were subsequently published in large and elegant volumes. Colonel Howard Vyse, at his own expense, spent seven months exploring the Great Pyramid in 1837. With him were 100 or more assistants who not only reopened the ragged hole made by Al Mamoun in 820 A. D., but uncovered the two corner sockets of the north base, discovered and reopened the ventilating tubes in the King's Chamber; cut his way through the masonry above this chamber and found the four other openings beside the one which had been discovered by Davison. He found in these recesses various quarry marks in red paint, proving that writing was known and practiced in the Fourth Egyptian Dynasty. Among these marks were the car-touches of the co-sovereign brothers who reigned at the time the Great Pyramid was built. He also found some of the original casing stones still in their original places as well as portions of a splendid pavement which once surrounded the edifice. In addition he fully confirmed what had been ascertained before and brought the Great Pyramid within the sphere of modern scientific investigation. Through him Sir John Herschel espoused the belief that the pyramid possessed a truly astronomical character and that its narrow tubic entrance pointed to some pole star from which the date of the building might be determined. At Vyse's suggestion, Sir John made the necessary calculation and found the pointing to indicate the same date on which other and independent data has indicated to be the period of the erection of the great structure. Taking what has thus been discovered, John Taylor, one of the publishers of the London magazine, undertook to solve the problem of the origin and purpose of the Great Pyramid. In 1859 he published a small book in which he gave it as his opinion that the real builders of the pyramid were not Egyptians but men who by the special commission and aid of the Creator superintended the erection of this great edifice as a witness of inspiration over against the doubt and corruption of a constantly degenerating world. This book of Taylor's fell into the hands of Professor C. Piazzi Smyth, who after making a thorough investigation, published (in 1864) his splendid book "Our Inheritance in the Great Pyramid." In 1865 Professor Smyth and his wife went to Egypt where they lived in an old tomb from January to April, spending the intervening time in re-measuring and testing by the best scientific appliances available what others had reported about the Great Pyramid. The result of this self-denying labor was given to the public in 1867 in three brilliant volumes entitled, "Life and Work at the Great Pyramid", with a sequel the year following on the "Antiquity of Intellectual Man."

The result of all this study and investigation has been the growing belief that the Great Pyramid was erected under the special guidance of God and bears a somewhat

similar relation to the physical universe that the Bible does to the spiritual.

Goodsir, in his volume on ethic inspiration, has well said, "The scientific symbolism of that world's wonder now stands nearly disclosed to view, resting on its own independent basis of proof, which is not only vouched for, but defended by advocates undeniably competent to their work and as yet occupying inexpugnably their ground".

Those who have attacked the religious-scientific theory of the Great Pyramid by their failure to establish a scientific basis for their objections have in reality added their voices in testimony to the truth of this theory. Every attack upon it has ended in such signal failure that the critics have rather served to confirm than to destroy it.

ITS HISTORY

The Great Pyramid is attributed to Cheops, and the second to his brother Chephren, who succeeded him. Herodotus tells us that according to the Egyptian priests Cheops was "arrogant toward the gods". He closed the temples, interdicted the customary worship, cast out the images to be defiled on the highways and compelled even the priests to labor in the quarries. He further informs us that "100,000 men were employed for twenty years in building the Great Pyramid — that ten years were required to quarry the stone, part of them on the opposite side of the Nile from the site of the pyramid; and that in order to bring the stone across the river, ten years were occupied in constructing a causeway over which they brought to the chosen site and delivered for use. Moreover Herodotus tells us that on account of Cheops and his brother's opposition to the worship of idols, the Egyptians so detest the memory of these two kings that they do not much like even to mention their names. Hence they commonly call the pyramids after "Philiton", a shepherd who at that time fed his flocks about the place". (Great Pyramid, Proctor, p.5)

Manetho, an Egyptian priest and scribe, is quoted by Josephus and others as saying, "We had formerly a king in whose time it came to pass, there came up from the East in a strange manner men of an ignoble race who had the confidence to invade our country and easily subdued it by their power without a battle and when they had our rulers hands they demolished the temples of the gods". (Corys Fragments, p.257)

Manetho further states that these "Arabians" left Egypt in large numbers, but instead of going to Arabia they went up to that country now called Judea there built a city and named it Jerusalem. From this and certain passages in the Bible — particularly the book of Job, it is thought that the shepherd to whose influence the Egyptians attribute the Great Pyramid may have been Melchisedec, and that quite possibly Melchisedec is just another name for Job.

No matter whether Philitis, Melchisedec and Job were one, or two, or three; one thing is certain, that some unknown but conspicuous stranger possessed of flocks and herds lived about the locality of the Great Pyramid during the years of its construction and is so related to the work that all Egypt, for more than seventeen hundred years, considered him its real originator and builder. Cheops merely furnishing the site, the workmen and the materials. (A Miracle in Stone, Seiss, pp. 197-210) Wilford, in his Asiatic Researchs, volume three, page 225, gives an extract from the Hindu records, which seems to sustain this tradition. The extract says that "One Tamovatsa, a child of prayer, wise and devout, prayed for certain successes, and that God granted his request and that he came into Egypt with a chosen company, entered it without any declaration of war and began to administer justice among the people to give them a specimen of a good king." This Tamovatsa is represented as a King of the powerful people called the Pali, shepherds.

So we learn that Jehovah had men of might even in those far off days. Men who believed in one God; in holy angels and in a devil whose subtle depravity had inoculated all natural humanity. They feared sin and sought forgiveness and salvation through bloody sacrifice. They hoped for a coming Redeemer and for resurrection through Him. Job 19:25-27. They treasured the primeval records, traditions and revelations from the beginning down, including the monographs of Adam, Seth, Enoch, Noah and Shem, from which Moses undoubtedly compiled when he framed his Genesis. Thus, says Seiss, "by a chain of traditions, facts and Bible testimonies we connect the origin of the Great Pyramid with a mighty prehistoric people, wholly separated from Egypt and its abominations, a people among whom inspiration as true and high as that of Moses wrought, and from whom we have not only the noblest of the sacred books, but likewise the noblest edifice on earth, equally fraught with holy intelligence, divine truth and inspired prophecy".

My friends, these are exalted claims, couched in eloquent language—but are they true — that is the question. Let us not be swept away by mere words. Let us investigate and discover, if we may, for what purpose this Great Pyramid was erected millenniums ago.

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